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CRITICAL REVIEW.

For OCTOBER, 1787.

Transactions of the American Philosophical Society, held at Philadelphia, for promoting useful Knowledge. Vol. II. 4to. 18s. in Boards. Dilly.

WE have long since ceased to regard America as a hostile country; and, at any period, science and art should claim the protection of neutrality. But, though we receive Tros Rutilusve, with equal regard, we are still at war with the dunces of every nation. America cannot be exempted from them; and, even in her Philosophical Society, perhaps like every other society of the same kind, we find some who have no great claim to our respect. We shall, however, impartially assign to each his due proportion of fame, and carefully avoid being influenced by any consideration but the real merit of the papers.

The first volume of these Transactions was noticed in our thirty-fourth Volume, p. 241. It was published at a time when we could hail our Transatlantic countrymen as brethren, before fatal discord cut the knot which could not easily have been untied. We are still brethren in our language, nearly connected in our general sentiments, and, so far as regards the present work, united in our pursuits. As philosophers, we look with eager expectation towards the new continent, that untried field, where nature has reserved her stores for a cautious enquirer; those secret treasures, which will adorn science, and assist mankind in its moments of distress. We have already endeavoured to excite the industry and attention of observers, by pointing out how much remains to be done in that way, and by hinting, that at present the inhabitants of that continent might be more usefully employed in accumulating facts than in constructing systems.

In the article just referred to, we explained the object and design of the American Society; so that we shall now examine each Number in its order, except where the title gives all the information that we could furnish after reading the article.

VOL. LXIV. OA. 1787.

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No. I.

No. I. A Letter from Dr. B. Franklin, to Dr. Ingenhauß, Physician to the Emperor, at Vienna, on the Causes and Cure of Smokey Chimneys.—The venerable president takes the lead, and employs those talents which contributed to dis sever two empires, in directing us how to prevent chimneys from smoaking. In all his undertakings he succeeds well; and, if we do not give a particular account of this paper, it is because his observations depend much on diagrams, and cannot be easily abridged. He points out the several causes with great precision and ingenuity; and, though much of the matter is not original, we do not recollect that it has ever been so advantageously detailed. We must step out of our way to notice the following article.

No. XXIX. Letter concerning chimneys, by Dr. Ruston.

Say shall my little boat attendant fail,

Pursue the triumph, and partake the gale?

Dr. Ruston, we find, lived at different places in England, and—cured smoaky chimneys in each.

No. II. Explanation of an Optical Deception, by Mr. Rittenhouse.—This Number relates to the appearances which are sometimes observed in looking through a double microscope, where the raised parts appear depressed, and the contrary. The author thinks it proceeds from the inversion of the object, which gives an apparent difference of direction in the rays of light: it is pretty clear, that when the object is viewed by reflected light, the deception disappears.

No. III. Description of the White Mountains in New-Hampshire, by the Rev. Mr. Jeremy Belknap.—This description is interesting: these mountains are nine thousand feet above the level of the sea: their white colour depends on snow and ice, with which the ravines are filled, except during the three summer months; and we suspect, from the description, that they are volcanic.

No. IV. Description of a remarkable Rock and Cascade, near the western Side of the Youghiogeny River, by Tho. Hutchins, Esq.

No. V. Letter to Mr. Nairne, of London, from Dr. Franklin, proposing a slowly sensible Hygrometer for certain Purposes.—Dr. Franklin proposes a slowly sensible hygrometer, to ascertain the comparative moisture of different places. The cover of his mahogany box, which held artificial magnets, and was fit for it at London and Paris, was too small in America. The magnets might be moved by shaking in the former places, and quite filled the box in the latter. The air of America must, therefore, be drier than that of the old continent.

No. VI.

No. VI. Description of a new Stove for burning of Pitcoal, and consuming all its Smoke, by Dr. Franklin.—This article must be unintelligible without numerous figures. The object of the contrivance is to make the smoke descend through the hot coals.

No. VII. A Theory of Lightning and Thunder Storms, by Andrew Oliver, Esq.—Mr. Oliver's opinion of the cause of lightning, &c. is sensible and rational, though we think not so distant from the opinions of former philosophers as he apprehends. He assumes a principle that may be readily allowed, that the electric capacity of air containing vapour in solution is increased by heat, and supposes the great reservoir of thunder to be a stratum of air, either in a positive or a negative state of electricity, precisely in the situation of those plates of air which were excited by messieurs Wilkie and Æpinus. In this way he avoids the difficulty of a few thunder-clouds containing so large a quantity of electrical fluid as appears to be sometimes discharged; and he believes that the discharges often occur from cloud to cloud rather than between these and the earth. The author explains his opinion in different views, and supports it with just reasoning and well-directed facts.

No. VIII. Theory of Water-Spouts, by Andrew Oliver, Esq.—In this paper he is not equally successful. He supposes that, in the water-spout, the sea is constantly sucked up into the clouds; and he explains this appearance, from a partial vacuum being formed in the direction of the spout. The cause of this vacuum, or a degree of rarefaction approaching to it, he has not explained very satisfactorily; nor has he shown that it really exists. If we allow all his positions, a water-spout, with the usual progressive appearances, could not be the consequence from the known laws of hydrostatics.

No. XL. Conjectures concerning Wind and Water Spouts, Tornados and Hurricanes. By Dr. John Perkins.—Dr. Perkins, in this article, differs greatly in opinion from Mr. Oliver; he thinks that, in water-spouts, the water always descends. Perhaps both are right; for, if we recollect accurately, in Dr. Franklin's first volume on electricity, &c. many phenomena of this kind are examined, and there appear to be both ascending and descending spouts. At least this was the opinion we formed at their publication; and we concluded that they depended on different states of the air, as it was positively or negatively electrified. The water-spout which was observed at Topsam, is quoted by both these authors, and considered by the one as an ascending spout, and by the other as a descending one. The author, as he describes it in

the Philosophical Transactions, undoubtedly thought it a descending one; though Dr. Perkins very acutely remarks that, in his figure, he has drawn the spout as rebounding from the bottom of the boat, which he ought to have accounted for, on the supposition of its being an ascending one. It may be remarked also, that he mentions no bodies being raised except on one end, which may very well happen in the instances referred to, by depressing the other; and, through the whole account, the generally received opinion of spouts seems much to have influenced his observations. This author scarcely makes any satisfactory advances in the explanation of the phenomenon; and indeed it would be useless to attempt it till the facts are better ascertained. If it be concluded to be a descending spout, all that is required will be to explain how a partial cloud, replete with vapours in an electrical state, should at once be deprived of its electricity; for then the vapours will condense and fall down with phenomena similar to a water-spout, from that part of the cloud where the greatest weight of water is accumulated. In ascending spouts, the difficulty will be greater; for in these there is certainly an active power in the air, which operates in producing gyrations.

Dr. Perkins' observations in explaining hurricanes, are connected with those which relate to water-spouts: they depend on a principle which will scarcely be admitted, that air in the higher regions is specifically heavier from its coldness: it would be so, if it were not expanded from the removal of pressure. Hurricanes are certainly connected with a destruction of the equilibrium in the atmosphere, whose effects, from some unknown causes, are not immediately felt; for the same circumstances which commonly produce winds when they are followed by a calm, always end in a tornado. But all these subjects we shall probably resume very soon.

No. IX. Experiments on Evaporation, and Meteorological Observations made at Bradfield in New-England, by the Rev. Samuel Williams, A. M.—The experiments seem to have been made with great accuracy, and are chiefly subservient to meteorological observations. They are designed to ascertain the quantity of fluids evaporated in different situations, and are sufficiently correct for the purposes of comparison, except in those instances which relate to the evaporation from vegetables. Many circumstances which the author has omitted, should be attended to in these Experiments: we can now only mention the conclusions. When the water is sunk in a tube, from evaporation, this process goes on more slowly, because the surface is sheltered from winds, and sometimes from the sun. When rivers are low the effect is the same; and the
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author ascertains, by experiment, the correction to be made. On nine inches surface, in seven days, the difference was .35ths of an inch. The evaporation from the surface of the earth appeared to be about one-third less than from water; but this must be influenced by circumstances not mentioned by the author. The meteorological observations are facts which we receive with great pleasure from the new continent. If the situation of the thermometers were such as not to be affected by the reflection of the sun from neighbouring buildings, the heat is very considerable, and the cold is very great. In the year 1772, the range of the thermometer was from $96\frac{1}{2}$ to 3° . In England, it seldom differs so much as from 82 to 18; commonly from 80 to 28. The barometer was equally various, from 30.5 to 28.2. The mean heat of April, from which the annual temperature may, according to Mr. Kirwan's rule, be pretty well ascertained, is 52° , or more correctly perhaps about 50° .

The hurricane is described correctly; it was not preceded by a calm, but the winds were evidently too moderate to restore the deficient equilibrium, in consequence of many previous hot days. Its first effect was clearly a depressing wind, from whence air diverged, almost in the same moment, in many different directions, with inexpressible violence.

No. X. A Letter from J. Madison, Esq. to D. Rittenhouse, Esq. containing Meteorological Observations.—This Letter consists of meteorological observations, from William and Mary College in Virginia; and they seem to be very correct. Our author's remarks on the barometer we shall transcribe.

' Some singular circumstances too attending the barometer I thought deserved to be particularly noted, which could not have been done had the first idea been adopted. For the observations upon the barometer not only shew us the different states of the atmosphere, but, perhaps, may throw farther light upon the true cause of the aurora borealis. The fact is, that a fall of the barometer always succeeds that phenomenon. The frequency of its appearance lately, gave me an opportunity of observing this effect at different times. It has for some time been supposed (after Dr. Franklin had first given rise to the opinion) to be an electrical appearance; and I think the levity of the atmosphere, as proved by the barometer, adds great weight to that supposition: since it is well known to every electrician, that a rarefaction of the air, in our experiments, will always produce similar appearances. One circumstance indeed was observable, that a change of weather, to wet, generally succeeded; but as this effect was not so constant, it was not much attended to. But the barometer, by shewing that the

atmosphere is actually lighter, and of consequence more rarefied, at the time of such appearances than at others, evinces at least that it is in a state the most likely to exhibit them; it is to be observed also, that the greatest fall of the barometer is not prior to, but always succeeds this appearance; shewing that the rarefaction first begins in the upper parts of the atmosphere.

‘It is remarkable that the range of the barometer was not more than one inch and a tenth throughout the whole year; nor do I remember ever to have seen a greater difference at any time not included in the journal; whilst we see in other countries, the atmosphere undergoing changes so great as to effect a difference of three or four inches. Whence is it then that we are exposed to more violent storms of wind and rain? Perhaps indeed the changes here, though not so great, may be more sudden, of which some remarkable instances may be seen in the journal.’

We have particularly pointed out this fact that it may engage attention; but we must remark, that the observation is not very strongly supported in the Journal before us. In one instance only did the barometer fall: in one, it was nearly stationary; and in another, if there was any alteration, it was on the contrary side. Where the mercury fell, however, the fall was considerable, particularly in a country where its range is so small. The thermometer seems also to have a very small range; but, within those limits, it was very variable. It was always between 32 and 88, if 27, which only occurs once, and in suspicious circumstances, be, as we suspect, intended for 37. At all events, the difference is not great; but the changes within twenty-four hours are often 10, and sometimes near 20 degrees. The mean heat of April is about 58.

No. XI. Description of a Machine for measuring a Ship's Way through the Sea, by F. Hopkinson, Esq.—This paper cannot be abridged or rendered intelligible without the diagrams. The invention seems to be ingenious, and will probably be useful.

No. XII. Account of an Electrical Eel, or the Torpedo of Surinam, by William Bryant, Esq.

No. XIII. Observations on the Numb Fish, or Torporific Eel, by Henry Collins Flagg.—These articles ascertain, without any exception, the electric power of the eel, though it appears able to direct its shock through wood, or even by means of the contiguous osiers of a basket. It would have been proper to have enquired, whether there was not a continued surface of water from the basket and tub being wet. There is, we are told, a kind of light wood, through which the shock is not communicated, and some persons who are not

not sensible of it. It is probable that the eel can give shocks of any strength, and that the shocks, as well as their degree, proceed from a voluntary exertion, though certainly not of the muscles. Mr. Collins Flagg seems to suspect that this is really a muscular exertion; though a non-conductor, even a silk handkerchief will, he tells us, impede it. Negroes eat this eel, and like it much. Some philosophers once eat the torpedo in London, but it produced great sickness; and some systems might have been erected to explain the consequence from the stimulus of the electric fluid, if one of the company had not noticed that the fish was very stale, as it was brought from Torbay in Summer. The different kinds of electrical fish hitherto discovered have been pretty accurately described: a new one occurs in a late volume of the Philosophical Transactions.

No. XIV. A Letter to David Rittenhouse, Esq. from John Page, Esq. A Letter from David Rittenhouse, Esq. to John Page, Esq. concerning a remarkable Meteor seen in Virginia and Pennsylvania.—Mr. Page suggests some opinions relating to magnetism, and a meteor which appeared in America, on October 31, 1779. Mr. Rittenhouse tells him, that it probably fell 480 miles from Philadelphia, and 365 from Williamsburg; that it was about 61 miles high, and its luminous vapour 2 miles broad. He seems to doubt whether these vapours be not bodies altogether foreign to the earth, which become luminous on entering the atmosphere, since it is not probable that they should be generated in the air at a height where it is so rare. They are, he thinks, in some degree affected by gravity; and, as they seem to explode on entering the atmosphere, it is not probable that they should ever reach the earth.

No. XVI. An Account of some Experiments on Magnetism.—Mr. Rittenhouse next gives his correspondent some remarks on magnetism. He supposes the magnetical particles to be diffused through iron; and that, to give magnetism, is only to arrange these particles in one direction; to destroy it, only to derange them. He explains the different methods of giving and taking away the magnetical virtue on this principle; but does not greatly elucidate the subject. Particularly he leaves the attracting and repelling powers without any explanation. These observations may furnish the foundation of a new theory on this subject; but are of themselves inconsiderable.

No. XV. Description of the Grotto at Swatara, by the Rev. Peter Miller.—This seems to be a beautiful grotto of calcareous stone, seemingly supported by stalactitical pillars,

from the petrification of dropping water. We wish to see it more particularly described.

We shall pursue our account of this interesting volume, in future Number.

The Works Theological, Medical, Political, and Miscellaneous, of John Jebb, M.D. F.R.S. With Memoirs of the Life of the Author; by John Disney, D.D. F.S.A. 3 Vols. 8vo. 1l. 1s. in Boards. Johnson.

TO collect the works of a deceased friend, to detail the events of his life, and to join in raising the tomb which is designed to convey his virtues to a remote æra, is a task which must at once distress the mind, and elevate its feelings beyond their common scale: in this situation enthusiasm may be expected and forgiven; for the warmest encomiums seldom appear equal to the truth. Dr. Disney seems to have known Dr. Jebb very intimately; to have been familiarly acquainted with his talents; and to have felt, on many subjects, congenial sentiments. He consequently dwells with a minuteness, which common minds may sometimes think tedious, on various parts of a life, distinguished by no uncommon events; details opinions at length, which have been repeated so often as to create disgust; and interweaves, in the memoirs of a single individual, many of the popular topics of the period in which Dr. Jebb appeared as a politician. Yet we wish not to pluck a leaf from his wreath: we believe Dr. Jebb to have been a man of great virtue and integrity: he was honest, candid, and amiable; nor did he want a varied store of information to add a dignity to his virtues, and a force to his talents. We can give a cheerful assent to the praises of the warmest panegyrists of his heart, and his acquired knowledge. We cannot always think with equal respect of his judgment; and are fully of opinion, that the attainment of his warmest wishes would not have been so advantageous to this kingdom, as the means of obtaining them have been prejudicial. In his political warfare we have often differed from him; but we have always respected his intentions, and given the most implicit credit to the disinterested integrity of his views.

The life of Dr. Jebb was distinguished by two great struggles; the one for the improvement of education, by the institution of public examinations at Cambridge; the other, for shortening the duration of parliaments. In both he was unsuccessful; in both, perhaps, he aimed not at the root of dissipation and corruption, which would sprout with increased vigour from another side,

— nec deficit alter
Aureus. —

In his religious opinions he was strictly an Unitarian : we respect the boldness with which he avowed them ; we more than respect the integrity which led him to resign the emoluments, when he could not conscientiously comply with the terms on which they were to be received. In his political career, we believe him to have been equally sincere ; and it is not without some indignation, that we see the sincerity of the opposite party so often impeached, and so many hints given of the patriots being the only men who act from conviction of the utility of their measures. It is also somewhat extraordinary that Dr. Disney imputes the opposition of lord Sandwich to Dr. Jebb, in his medical pursuits, to his support of lord Hardwicke, who was a competitor with lord Sandwich for the office of high steward at Cambridge. Surely Dr. Jebb's conduct could not have been very pleasing to any member of the administration of that period. We shall select the following passage from one of Dr. Jebb's letters, as a specimen of his good sense and his moderation ; so far as they go, the sentiments are strictly just : they fail only as they afford a partial view of the question. The letter relates to the subscription to articles.

‘ When I see the little effect which the best principles and modes of faith have upon the practice, I am sometimes, in a desponding hour, inclined to think, that a successful contest for the prevalence of any one set of opinions, is scarcely worthy of the pains and trouble that are often taken about them. And, that it would be better for each to act his part in the little sphere of domestic duties which heaven hath assigned him, than to perplex himself and others with unedifying disputes. But, on the contrary, when I think that we are imperfect judges of the operation of principles, and that the Almighty hath thought proper, in reality, so far to interfere in the cause of truth, as to give a revelation to mankind ; it certainly must be his will that we preserve this sacred deposit, pure and untainted, from those human mixtures and corruptions which have obscured the knowledge of God's law in every other nation under heaven. If the word of God be not bound by explanatory articles of faith and doctrine ; if no emoluments are annexed to particular confessions : no terrors appended to opinions, that word will prevail and operate in the manner which, from the circumstances of the revelation we may collect, would be most agreeable to the intentions of the Almighty. It would operate by its native charms, approving themselves to the consciences of each, and diffuse itself, by a manifestation of its effects on the life and conversation of the true believer. All helps and assistances should be discarded which may have an equivocal effect. In
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this view of the Gospel, human policy should ever be disclaimed. The utmost of man's interference should be, an earnest and constant endeavour to prevent the narrow schemes and interested projects of this world from deforming its native purity, and absolute perfection.'

Dr. Disney's zeal for the credit of his friend is unremitted; but the Life is not rendered more interesting by the spirit with which the narrative is related, or the acuteness of the reflections with which it is decorated. The biographer has chosen a different line of conduct: Dr. Jebb's letters are introduced, and he is generally permitted to describe himself. This perhaps may be the better path; but we should have been pleased to have perceived the biographer in an advantageous light; at least to have been able to have said that his style was neat or elegant. As a specimen, we shall select the character of Dr. Jebb, at the conclusion.

'To draw out his character at length, would be again to recite his life and labours, or to obtrude the partial judgment of a friend, when the reader is made fully competent to form his own. The reputation of Dr. Jebb rests on the most solid and lasting basis, while it is left to rest upon his own unfulfilled, amiable, and useful life.

'Examine his conduct, and the nearer you view it, the more distinctly will you observe his never-ceasing pursuit of knowledge and truth; and his never once departing from his own well-formed principles and convictions. And in all his differences with others, you cannot fail to mark his candour in speaking of the persons and motives of his adversaries, however severely he reprobated their opinions and conduct.

'In every point of view he appears to advantage, and is deserving of much praise. In his own acquirements he united the various merits which have been ascribed to men of the most distinguished eminence. As a divine, he truly deserved the character which was given by Erasmus of William Latimer, "*vere theologus, integritate vitæ conspicuus.*" As a physician, we may, with great truth, apply to him, what Casaubon said of Galen, "*criticorum, non minus quam medicorum principem.*" As a patriot, we may mark him in the character of Sidney, "*sanctus amor patriæ dat animum.*"

As we can find so little to enlarge on in the Life of this respectable man, we must now turn to his works; and these we find are in general re-publications only. It will therefore be sufficient, in most instances, to transcribe their titles.

His Short Account of the Theological Lectures now reading at Cambridge, was published in the year 1770, and is now re-printed from the second edition in 1772. To this is annexed an Harmony of the Gospels.

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The next tract, in the first volume, consists of Letters on the Subject of Subscriptions to the Liturgy, first printed in the Whitehall Evening Post, and re-printed in 1772, with notes and additions. The Letters were originally distinguished by the signature of Paulinus.

The next is a Letter to Sir William Meredith, on the same subject, first published in the year 1772, signed an Englishman.

In the second volume are six Sermons. The first, on the Excellency of the Spirit of Benevolence, was published in 1773, and was preached at Cambridge, in the midst of the disputes relating to subscription, to recommend candour and good will. The following sermons are now published from the original manuscripts. These sermons are clear, elegant, and practical; probably, from the ornamented language, the productions of the earlier periods of his life. The following passage is highly pleasing: the principle, and it is an admirable one, regulated Dr. Jebb's conduct and opinions through the various events in which he was afterwards engaged. All his biographer's efforts cannot raise his character higher than this short extract.

' Religion, consisting in the proper culture of the affections of the mind, respecting God and man, must, by its very nature, be essential to that happiness, which God, the maker of man, hath intended for his creatures. He it is who hath placed us in the several relations of father, brother, friend. The pleasures which spring from the performance of the correspondent duties, are ordained by him, from whom every capacity of happiness is derived. A perpetual attention, therefore, to the Almighty's will; a settled determination in our souls to resign our ways to his all-directing providence, must be most likely to produce the fruits of peace on earth; most likely to inspire us with good-will towards men.

' The fact is answerable to what reason would lead us to expect. Look round upon the world, and you will always find, that he whose soul is thoroughly informed with the principle of manly piety, is just and honourable in all his actions; that he will best perform the duty of a father to his children, whose heart is penetrated with a due sense of his own dependence on his father who is in heaven,—who, conscious of the blessings every moment conferred upon himself, will seek to communicate the means of happiness to those, who are formed by the Almighty to be, for a time, dependent on his bounty.

' It is a consideration of a similar kind which expands our affections beyond the limits of domestic duty, when, conscious of our obligations to that community from which we receive, as members, the fruits of a parental love, we regard that community with a filial reverence. In vain shall we expect to meet
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with an heart truly animated with zeal for its country's cause, in a breast which is destitute of piety to God. Let history unfold her instructive page; her records will establish the truth of this great, this important maxim,—that there is no reliance upon that steady persevering virtue which true patriotism requires, where the principles of religion and of public spirit are not inseparably united.'

We are sorry that our limits will not allow us to examine these Sermons so minutely as their merit seems to require.

After the Sermons, we find Theological Propositions and Miscellaneous Observations, published from the original MS. These are too miscellaneous to be abridged: they exhibit an amiable picture of our author's heart; but his 'reason' was republicanism, and his 'religion' unitarianism. Many of these maxims are of a general kind, sketched with a glowing hand, and often pointed with great acuteness.

The Thesis, defended in the Theological School at Cambridge, in March 1761, then follows. It is on this question; 'Status animarum, in intervallo mortis atque resurrectionis, agentium, quicquam, sine sentientium, ex sacris literis colligi nequit.' It is an elegant essay, though Dr. Disney informs us, that our author afterwards greatly improved his Latin style.

The subsequent tracts in this volume are,

- 'IV. A Short State of the Reasons for a late Resignation; to which are added, Occasional Observations, and a Letter to the Right Rev. the Bishop of Norwich; first published in 1775.
- V. An Answer to the Author of "A Letter to the Rev. Mr. Jebb, with Relation to his declared Sentiments about the Unlawfulness of all Religious Addresses to Christ Jesus;" first published in 1779, as a Postscript to Mr. Lindsey's two Dissertations.—VI. A Sketch of the Plan of the Society for promoting the Knowledge of the Scriptures; first published in 1773.
- VII. Remarks upon the present Mode of Education in the University of Cambridge; to which is added, a Proposal for its Improvement; first published in 1772.—VIII. A Proposal for the Establishment of Public Examinations in the University of Cambridge. With occasional Remarks; first published in 1774.—IX. An Address to the Members of the Senate of Cambridge; first published in 1775.—X. Select Cases of the Disorder commonly termed the Paralysis of the lower Extremities. To which is added, a Case of Catalepsy; first published in 1782.—XI. An Address to the Freeholders of Middlesex, on Monday the 20th of December, 1779; published in the same year.—XII. A letter to Sir Robert Bernard, Bart. Chairman of the Huntingdonshire Committee; printed in 1781.—XIII. Letters addressed to the Volunteers of Ireland, on the Subject of a Parliamentary Reform; collected and published in 1784.
- XIV.

—XIV. Thoughts on the Construction and Polity of Prisons. With Hints for their Improvement ; published in 1785.

The first part of the third volume contains Miscellaneous Papers: they were written in the years 1771, 1772, and 1773; and were probably published in the newspapers of that period. That which is dated October 17th, 1772, signed Academicus, seems to be the only piece of humour, in these volumes. It is of the scientific kind, and would not be generally understood, but it is conducted with great address. The dates of these letters will point out sufficiently their subjects.

'Every Man his own Priest,' consists of a series of independent papers, written in the same years with the Miscellaneous Papers, and on similar subjects. We suppose that they have been already published in the fugitive sheets of that period, for they seem to have been designed for publication. But we have received no information on this point from the editor: they consist of detached remarks on the conduct of the principal members of the university of Cambridge, and on the subscriptions which they required.

The Academical Papers were probably published in the year 1775, at the time of their dates: they relate chiefly to the public examinations at Cambridge.

The last collection is entitled Political Papers. Under this title we find various letters in the author's own name, and in fictitious ones, on the topics which engaged the public attention from the year 1780 to the year 1785. We believe Dr. Jebb acted from a conviction of his opinions being just and constitutional; but we can never forget that, by the pretended patriots, our efforts were cramped, and our best schemes rendered abortive. The clouds that overshadowed us begin to disappear: the Americans have in part explained the assistance which they received; and, from a cool, careful comparison of events, we now know to whom we are indebted for many disasters. But we need not renew our complaints: we can only wish, to men like Dr. Jebb, equal zeal and abilities, directed to save rather than, by a mistaken application, to distress their country.

This edition is printed with great care, ornamented with an elegant head of the author, and supported by a numerous and respectable list of subscribers. We have given a pretty full account of its contents; and, if it be not so favourable as his warm admirers may expect, we are certain that it is not tinged by political prejudice, or private dislike.

The Life of M. Turgot, Comptroller General of the Finances of France, in the Years 1774, 1775, and 1776. By the Marquis of Condorcet. Translated from the French. 8vo. 6s. in Boards. Johnson.

IT has been already remarked, that the French academicians refine on the humane adage of *de mortuis nil nisi 'bonum,'* and, by a various reading, which we believe has no example beyond their own walls, are willing for 'bonum' to substitute *optimum*. M. Turgot possessed enough of virtue and of learning to have satisfied a reasonable panegyrist; but the great aim of the marquis de Condorcet is to conceal his errors; to magnify his good qualities into splendid virtues; and to apotheosise the subject of his work for the virtues which he really possessed. We respect the character of M. Turgot: he was a man of great abilities, extensive information, and active industry. His heart was warm in the service of humanity; and his zeal was animated in the cause of virtue: yet we think him rash, impetuous, and impolitic, as a statesman; too eager, and often in error, as a philosopher. It has been too much the custom in England to praise the ministers of France: distance, as usual, lessens errors; but it magnifies the good qualities in too great a proportion. We were warm in our encomiums of M. Turgot: on his removal, we were told of the great abilities of M. Neckar, his successor, though it unfortunately happened that the latter neglected or counteracted almost all the schemes of the former. Were both able, or were both honest? Those who look more nearly can only decide. It is our object rather to follow the panegyrist, in his laboured defence, or eager encomiums on M. Turgot.

The French financier was designed for the church; but, whether he disliked the Catholic religion, or objected to the fetters of any peculiar doctrines, is not certain. He looked, however, to the political department, as that which was best adapted to his acquisitions, and the resources which he found in his ingenuity and invention. For this purpose he studied the sciences suited to his destination, and mixed experimental philosophy with mathematics, and history with political disquisition. He embraced the profession of the law; but at once displayed his views by fixing on the office of master of requests, or the executive officer of government, in operations of commerce and finance. In this situation we shall select one anecdote relating to him, with the marquis's reflections.

'Forced to adjudge causes where the letter of the law seemed contrary to natural justice, he took the latter, which he felt to be superior to all municipal laws, for his guide. He drew up a report in a particular cause upon these principles: not one of
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the conclusions of his report was admitted. The majority decided, that a positive law, where the sense of it was clear, ought to be preferred before that more sacred law, whose principles are, by men of little reflection, considered as vague, and its decisions as uncertain. A few days after, the parties compromised the cause in the manner in which M. Turgot would have decided it, and did homage to that justice which is of a superior order.'

From the manner in which the panegyrist seems glad to escape from any observations on this fact, we suspect that he did not wholly approve of M. Turgot's conduct. In reality, however splendid the dictates of equity and natural justice may appear, it is probably more conducive to the interests of a nation that its concerns be regulated by a *known* law, than by those rules of equity which depend on the feelings or the decisions of the judge, even though generally correct. M. Turgot was undoubtedly wrong as a judge; but the parties discovered much discernment in acting for themselves according to the line which he pointed out.

While he continued in this office he did not neglect his private studies: he wrote also some articles for the *Encyclopedie*, That on Expansibility is in many respects exceptionable. It would have been more candid in the biographer to have said, that the opinions in this article, particularly on the practicability of saving heat by distillations in vacuo, have been discovered to be erroneous, though the first suggestion was ingenious, than to attempt to mislead his readers, by representing it as an useful improvement, which had been put in execution. It was not a fault in M. Turgot that he did not know that the matter of heat was a component part of steam before it was discovered to be so. In the metaphysical department, the marquis undoubtedly praises the author too highly. His article on Existence is little more than a commentary on the first principles of Des Cartes. It is an ingenious one; but it is neither so 'new as to be hardly understood; nor is it the 'greatest' nor the 'only improvement in the science of the human mind since the days of Locke.' The subsequent part of the article also displays much sagacity, though it is praised with little judgment.

In 1761, M. Turgot was appointed intendant of Limoges. The intendant is the confidential officer of the government. He carries their orders on the subject of commerce and finance into execution; and has occasionally the right of making provisional decisions. The marquis thinks, with justice, that their public authority should be greater, and their private influence less; that some responsibility should be annexed to

an office so important; and that the cause of the intendant should not be that of government. In this office, which M. Turgot discharged with great attention and ability for thirteen years, he spent the most useful, though not the most conspicuous part of his life. He conferred many advantages on his province, corrected many abuses, and opposed many mistaken opinions. His Report concerning Loans is not so correct as the marquis represents. He thinks that the interest of money should be unlimited, as security is of different kinds, and the various branches of commerce not equally sure. He forgets that, to disappoint avarice and check rapacity, a maximum must be fixed: he does not reflect, that every well-conducted commercial state which has regulated the rate of interest, has only ascertained the maximum.

At the accession of Louis XVth, M. Turgot was called from the provinces, and appointed minister of the marine. He declared that he did not understand it. The marquis knows not how to escape, for it is the first principle in an eulogy that its subject should understand every thing; and it is no less a principle that he should understand himself. After giving M. Turgot a large share of naval knowledge, more than enough for a minister of marine, the marquis thinks that he thought himself unequal to the task from the want of the *practice* of navigation, and a habit of observation respecting those arts whose principles only he was acquainted with. The Czar was right in binding himself an apprentice to a ship-builder.—M. Turgot was soon removed to the administration of the finances; and in this department he might have succeeded well. In reality he might have done more, if he had attempted less. There is a rugged honesty, highly respectable in a moral view, which leads men to speak what they think, and do what appears to be right, independent of the consequences. A man of this kind thinks it a despicable meanness to leave the right, in order to pursue the expedient; yet a minister will shortly learn that, if he always acts in this manner, he will soon be unable to act at all; and if he is really desirous of doing good, if he has the welfare of the nation truly at heart, we think that he will prefer serving them in the manner in which he may continue to be useful. M. Turgot was an enlightened minister for a sovereign, where the rights of the people were felt and understood. He endeavoured to raise them from the abject state in which they have long continued; but it was to be done at the expence of the rich and powerful. The attempt to establish municipalities, probably put a period to his career. This scheme consisted in the establishment of many provincial assemblies for the internal government, whose mem-
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bers were elected according to the most rigorous rules of representation. These little parliaments, by their mutual contests, might have laid the foundation of great confusion: they would undoubtedly check the influence of the nobility in the several provinces; and might, by the powers which they were to possess, raise the spirit of liberty too high. It was too much for the French to obtain at once: every mouth capable of injuring him was at last opened, while those who had felt the advantages of his operations, blessed him in secret. Their feeble voices could not reach the throne.

In other matters M. Turgot succeeded better. When a pestilential distemper seized the cattle in Guienne, his active efforts were not less conspicuous than his prudent precautions. This event terminated in an object of so much importance, that we shall select that part of the volume which relates to it.

‘ M. Turgot, understanding from the persons who were best informed, that there was no known remedy, or effectual preservative, found it necessary to confine all his thoughts to prevent the communication and shorten the duration of the evil: a line of troops was ordered to surround the infected provinces; and skilful physicians (and especially M. Vicq d’Azir, a young man, but whose merit M. Turgot had discovered, and whose present reputation justifies the choice) were commissioned to preside in the execution of the proposed plan. Wherever the infection could not be stopped with certainty, they had orders to kill even the sound beasts; government paying a third of the loss. This execution was rigorous, but it was proved that the proprietors of the cattle would gain by it considerably, since the number of those that escaped or survived the distemper, was far from amounting, in the infected cantons, to a third of the whole. Rigorous precautions, founded upon the best observations, were adopted to purify the stalls, and destroy the last remains of the contagion. In the mean time experiments were made for the discovery either of a remedy or a preservative. Care was taken to secure to the proprietors the sale of the hides and the carcases of the sound cattle, without giving room for the inconveniences that would naturally result from the sale of the others. Premiums were given to those who brought horses into the provinces, which, fortunately, were not liable to the distemper: they were bought by government, and distributed to the poorer citizens. In no instance of calamity had the authority of government ever opposed so extraordinary an activity, a plan of precautions better combined, or succours more extensive or better applied.

‘ M. Turgot felt, from this calamity, the importance of an established medical society, which should be commissioned to apply succours to the people in instances of contagions among the cattle, as well as among the human species; to inform administration in all cases where political operations may affect the

health and the lives of the people ; and where their preservation may require the assistance, the care, and the power of government. It was to be a farther object of this society to cultivate physic, particularly with a view of converting it into a true science, or rather into an art directed by the principles of sound philosophy, and confirmed by practical knowlege.*

The nobility, whom he attempted to controul ; the clergy, whom he endeavoured to restrict ; and the officers of the crown, whom he wished to restrain, united in their common cause. ' All his operations created a murmur ; all his projects experienced an opposition.' He felt ; but, by a weakness which even his panegyrist does not defend, he waited for a dismissal, after he knew that his services were no longer acceptable. Power must be truly fascinating when its moments, or even the moments of the continuance of its shadow, are reckoned valuable. The plea of utility can no longer be alleged ; for the minister, whose dismissal is decided on, can neither do good or harm. We fear this plea has often been prostituted to very unworthy purposes.

' It will perhaps be asked, what remains of these laws of M. Turgot ? Too little it must be confessed ; but we are at least able to discover some relics of them, like the remains of those ancient palaces, which time and hostile violence have not been able completely to destroy, and whose ruins still afford to a few wretches an asylum. The artist admires them in silence : he perceives his ideas expanded, and cannot but feel an involuntary wish that he may one day be called to erect a monument which may equal them.'

We may be allowed to add to this laboured panegyric, that not only as splendid ruins they are valuable, but as the remains of shipwreck, to check the too eager schemes of rash innovators. Julian, in nearly the same period, effected many changes in the Roman empire ; but, like M. Turgot's labours, his best regulations were forgotten, the most useful designs were overturned. His religious system indeed properly shared the same fate ; and here the parallel ends. M. Neckar was a liberal Protestant ; M. Turgot, at heart, was not a Roman catholic. He was dismissed from his office in 1776, after holding it about twenty months. From that period, he lived a private and studious life, and died at the age of fifty-one*.

The marquis adds a defence of the faulty parts of M. Turgot's character, with unequal success. We think he cannot defend his rashness and impetuosity. We shall prefer, for an extract, the concluding passages of the Life : it is summed up with spirit, and, in general, with propriety.

* March 20, 1781.

‘ To judge properly of M. Turgot, it is necessary to know his whole character. He might have been thought cold, and yet his reason only had preserved him from being very passionate. He was esteemed disdainful, whereas never did man feel a more profound esteem for talents and virtue, or set a higher price upon the efforts of mediocrity, when modest, and usefully employed. He appeared minute; but it was only because he had included every thing in one vast plan, and connected whatever appeared of importance in his eyes, by ties that often were invisible to all but himself. He seemed susceptible of prejudice; but it was only because he judged for himself, and because the common opinion had no power over him. He was believed proud; but it was only because he concealed neither the consciousness of his powers, nor the firm conviction of his opinions; and because, feeling how closely they were connected with each other, he would neither abandon them in conversation, nor defend separately any detached part. The particulars of his opinions were indeed not known, and few persons in Europe were ripe for doing justice to them as a system; and as the case could not be compared to that of detached discoveries in a single science, or literary works in actual possession of the public, how could persons under the influence of prejudices judge of him with fairness?

‘ It was by these circumstances that a man, who never did any thing but what was good, might happen to have many enemies; while his reputation as a virtuous and intrepid citizen, and as one possessed of understanding and extensive knowledge, corresponded among the vulgar to their idea of one of the most extraordinary men that nature ever produced, and of one perhaps who fell the least short of that perfection to which human nature can be raised.’

‘ This Life may be pronounced an able apology for, or a warm encomium on, M. Turgot. As a biographical work, a faithful picture of the lineaments of the mind, it is very deficient: yet, on the whole, it is a well-written instructive performance; and it is translated with spirit and accuracy. The Appendix consists of different articles, which illustrate M. Turgot’s opinions, or the reasonings of his biographer; and it is an useful as well as a proper appendage.

Observations on some Parts of Natural History. Part I. By Benjamin Smith Barton. 8vo. 2s. Dilly.

THIS Number of a larger work contains one subject entire; and it is an important one. We have often alluded to some remains on the continent of America, of a more polished and cultivated people, when compared with the tribes which possessed it on its first discovery by Europeans. Mr. Barton has collected the scattered hints of Kalm, Carver, Filson, and

some others, and has added a plan of a regular work, which has been discovered on the banks of the Muskingum, near its junction with the Ohio. These remains are of different kinds: they are stone walls; wells lined with brick; tiles and other pottery unglazed; and we think that we have met with some relations in which they were said to have been glazed; large mounds of earth, and a combination of these mounds with the walls, suspected to have been fortifications. In some places, the ditches and the fortrefs are said to have been plainly seen; in others, furrows, as if the land had been ploughed.

The sides of the wells, supported by bricks, were discovered many years after the first population of America by Europeans; and brick, employed for this purpose, is so very obviously artificial, and the production of Europe, that we must attribute it to the early settlers. The old wells in England are constructed by means of stone; and, in a country where stone is not wanting, it would be the most obvious method of supporting the sides. Even the existence of wells, except in countries exposed to a tropical sun, seems to show an European origin. The tiles and pottery do not prove that there were inhabitants anterior to the tribes which the Europeans discovered. They had vessels of clay, burned in the fire, and the glazing may have been accidental from the occasional mixture of sand. Stone walls must have continued many years; and, if America had ever been inhabited by a civilized race, their vestiges would have been discovered in many different places: at present the account of walls, supposed to be anterior to the period of the inhabitants, is slight and suspicious. In short, of this extensive list of proofs, we can select only the account of the mounds and the walls *beyond the Apalachian chain*, on which we can with any security rest.

The mounds of earth are of two kinds; they are artificial tumuli, designed as repositories for the dead; or they are of a greater size, for the purpose of defending the adjacent country; and with this view they are artificially constructed, or advantage is taken of the natural eminences, to raise them into a fortification. The author's system is shortly this, that America was peopled from the north of Europe, probably by the Danes, who landed on the coast of Labrador, and gradually advanced to a more genial climate, leaving their temporary fortresses, and marks of their progress, till they reached Mexico, where we find similar structures.

It is evident that the smaller mounds were intended for sepulchres, and the larger ones which have been hitherto opened, seem to have been designed for the same purpose. We know not, therefore, whether they may not be natural eminences;

nences ; and, since we have been acquainted with the labours of the termites, it is not certain that they may not have been the works of insects. It has been supposed by some of the historians of Mexico, that their elevated buildings were only these natural mounds covered ; and the opinion is supported by the access to the top being on the outside, and no internal part of the structure being visible. The same opinion has prevailed relating to the pyramids of Egypt, though these have been partially excavated. At all events, if we allow that similar eminences are observed in Ireland, and that they are wholly artificial, it is not from thence clear that America was peopled by the Danes, or indeed, except in the northern parts, by any European nation. Perhaps the author's facts may be applied to different purposes.

We know that the Mexicans had a tradition that their ancestors came from the north-west ; and these marks of civilization, in the direction from Mexico, contribute to support it ; but they do not support any particular origin, either if we suppose them to be vestiges of a nation, or of the colony from whom they derived their peculiar manners, or their civilized state. These remains are undoubtedly curious and important : they deserve a minute investigation, and may perhaps contribute to elucidate the origin of the Mexican and Peruvian nations. It is not necessary, in this enquiry, to suppose any remote period for these structures, since even the vast bulk of the trees which grow on them, will not carry them beyond two centuries ; and we shall not, at any rate, be obliged to go much farther back than the shipwreck, mentioned in Mr. Forster's relation. If, after all, we must be obliged to fix the origin of the population of the western parts of America, the force of evidence is rather in favour of the south than of the north-east parts of Europe. The æra of the event mentioned by Mr. Forster, is much too recent for that purpose ; but, in a series of ages, similar occurrences could not be very uncommon.

As a specimen of this volume, we shall transcribe the general description of the remains near the banks of the Muskingum : the particular description is illustrated by a plate.

‘ These remarkable remains are situated about one mile above the junction of that river with the Ohio, and one hundred and sixty miles below Fort Pitt.

‘ They consist of a number of walls and other elevations, of ditches, &c. together occupying a space of ground about three hundred perches in length, and from about one hundred and fifty to twenty-five or twenty in breadth.

‘ The town, as it has been called, is a large level, encompassed by walls, nearly in form of a square, the sides of which are from ninety-six to eighty-six perches in length. These walls are, in general, about ten feet in height above the level on which they stand, and about twenty feet in diameter at the base, but at the top they are much narrower: they are, at present, overgrown with vegetables of different kinds, and, among others, with trees of several feet diameter.

‘ The chasms, or openings in the walls, were probably intended for gate-ways: they are three in number at each side, besides the smaller openings in the angles.

‘ Within the walls there are three elevations, each about six feet in height, with regular ascents to them: it is unnecessary to describe these elevations, as they are represented in the plan on a scale proportionate to the other parts; and as their forms are better expressed by the drawing than they could be by the most studied description: I shall only observe, that they considerably resemble some of the eminences which have been discovered near the river Mississippi, and of which I have already given some account.’

The History and Philosophy of Judaism. By Duncan Shaw, D.D.
8vo. 6s. in Boards. Elliot and Co.

THAT religion has gained more than she has lost by the attacks of infidels, is a proposition that will not obtain a direct and unequivocal assent. That her cause has been established on a better foundation, in consequence of those enquiries which opposition has occasioned, is evident; but it is equally true that, of those who listen to such arguments, or indeed those who reason at all, there have been very few infidels. A witticism and a sneer are the powerful weapons that the unbeliever employs, and their effects are not to be prevented by the shield of argument. If we look to facts, the opinion will seem to have less ground. Is religion in a more flourishing state at present, in England or in France, than in those days when she was engaged in burning the Papist, or torturing the Hugonot? However misdirected the zeal, or however fatal her influence, religion undoubtedly conducted the furious bigot of either party: each was eager, zealous, and sincere. The tolerance of the present æra we have often called, and in this we are supported by the most respectable authorities, a careless indifference; and, what has been styled the triumph of reason over superstition, has rather appeared to us to arise from the declining influence of religion herself.

With a view of obviating the attacks of some infidels, and particularly of Mr. Hume, on the religion of the Jews, which they have connected with Christianity, Dr. Shaw, in this vo-

lume, examines the history and the genius of Judaism, as well as its connection with the Christian religion; and he has at least proved the truth of his own proposition in this instance. The defence is more valuable than the attack. But, perhaps, there is more zeal than policy in the attempt; the Jewish dispensation, though adapted probably to the state of the human mind at that æra, and preferable to a more perfect one, is, in many points, exceptionable, and, in all, unpleasing. If we carry our enquiries beyond the divine origin of the law, the connection between it and the prophetic writings, and the completion of the prophecies in the person of Jesus Christ, neither religion nor philosophy will gain much in the discussion. The particular history of the Jews, or a philosophical analysis of many parts of their religion, afford nothing very interesting.

The design was suggested by an observation of Mr. Hume, in his Essay on Superstition and Enthusiasm, who calls Judaism one of the most absurd and unphilosophical superstitions which have been known in the world: and, in another note, in his Natural History of Religion, he finds a resemblance between the Egyptian and the Jewish religions. From this coincidence it follows that, though in some editions he has applied the first remark to *modern* Judaism, yet it was intended for the ancient. But unfortunately, in his last edition, the remark is omitted; so that Dr. Shaw contends with a shadow. No matter; if his book deserves attention, it is of little consequence whether his antagonist is a shadow or a substance. The fencer often gains experience and address when he pushes only at a circle on the wall.

The work consists of three Parts: the First is of the Divine Origin of the Law, and contains an account of the religious and the civil establishment of the Jews, either in a separate or connected state; with an eulogium on their constitution, and a defence against the objections which have been raised against some parts of the administration. The author's account is just; but it is truth in her most favourable colours. His eulogium is somewhat exaggerated, and the defence relates chiefly to the objection of Voltaire, who ridicules the difficult circuitous march through the wilderness, when there was a much shorter tract by the sea-shore. The author replies, that it was necessary to wean the Israelites from the idolatry of the Egyptians; and he might have added, that their numbers, on coming out from Egypt, were very unequal to the nations with which they were to contend in their promised land. Many other objections have undoubtedly been made to the ad-

ministration and conduct of the Jews, which their eager advocate should at least have noticed.

In the Second Part, he is on better grounds ; and we fully agree with him in thinking that the Mosaic dispensation was designed to be temporary only, and to prepare the way for Christianity. It is highly probable too, as he shows in the Third Part, that the Gospel is the last revelation that God will impart to his creatures in this world.

Of the Corollaries, we cannot give an account equally favourable. The first, in the language of the pulpit, is an improvement of what has been said. The second is designed to show, from the preceding facts, that the Jewish religion was worthy of its author, and the best fitted for the genius of the people, and the circumstances of the times for which it was intended. This at least we must believe, if we consider it as of divine origin ; and this cannot be doubted, when the chain of evidence, and its connection with Christianity, be fairly considered. In this section our author examines Mr. Spencer's opinion, that the rites of the Jews were borrowed from the Egyptians ; and he endeavours, with little success, to confute it. We know not that the dignity or the divine origin of any religion must be decided by its ceremonies. It was incontestably the object of the Almighty, in separating the Israelites from the Egyptians, to preserve the knowledge and worship of one true God. When this was gained, every rite which did not interfere with it was an object of secondary importance ; and, if the mind was more likely to retain that knowledge in one form than another, it is not inconsistent with any opinion we can form of the Deity, to suppose that he will adopt the method best suited to the end. This at least was done in his more complete revelation of his will by Jesus Christ. Even the weaknesses and infirmities of the human heart were indulged, when they were subservient to the propagation of true religion.

Our author's answer to lord Bolingbroke we shall, in part, transcribe, as a specimen of his talents.

‘ It is in vain to urge as a defect in this institution of religion,—that it knew nothing of the doctrines of the immortality of the soul, or of a future state of rewards and punishments, because neither is urged as a sanction of those laws which required their obedience.

‘ The ritual of this religion was peculiar to itself, and that which in a great measure distinguished it from every other. There was no necessity, therefore, for using a doctrine, as a sanction to its laws, which was common to every other mode of religion,

religion. It was enough that it was the popular belief in all nations and ages of the world:—and such indeed it was, however some philosophers may have reasoned themselves into a doubt of it. It is no objection against this,—that the doctrine is no where mentioned expressly in the Mosaic writings. Many things there are in them that indicate the belief of it. Has not the history of angels and their intercourse with the world,—the translation of Enoch,—the prohibition of necromancy, such an aspect? But, above all, was not the commission given to Moses, for delivering Israel from Egyptian bondage, a proof of this, if there had never any been given before? Does not God, in this, represent himself, as the God of Abraham, Isaac, and Jacob? and, as they had long before this removed out of this world, what less could this infer than that they continued to exist in another, at present, invisible to sense? For certain it is, that God is not the God of the dead, but of the living. This inference is so very obvious, that it could not escape any; much less, we may believe, did it escape Moses. And yet lord Bolingbroke has, without the least hesitation, taken upon him to assure us—“That Moses did not believe the immortality of the soul, nor the rewards and punishments of another life; though (as he adds) it is possible he might have learned these doctrines from the Egyptians, who taught them very early.”

‘What a strange account is this which he makes of Moses! He allows him, when it answers his purpose, to have been abundantly sagacious; but, at other times, he, without the least blush, makes him equally stupid. But we may know his character as well as he. Let us judge of it from his own conduct, in the circumstances in which he was placed. From all the accounts we have of him in history, he appears to have been a man of very distinguished parts and abilities. And if this is but admitted, lord Bolingbroke, distinguished as his were, would have found it difficult to account for his conduct upon any other supposition than that which his lordship denies,—Moses’s belief of the immortality of the soul and a future state. For, had Moses entertained the least doubt or suspicion as to these, it is not to be imagined that he would have acted the part he did. None could have had higher or more flattering prospects before him than he had. The pleasures of the most brilliant court in the world,—the favour of a mighty prince, and—the hope of all that could be derived from thence, were strong arguments to dissuade him from taking any concern in Israel, especially as he must have seen that he could take none without forfeiting all these prospects. And yet no sooner did God intimate his intention of making him the deliverer of his people, from that bondage under which they groaned in Egypt, than, regardless of every danger to which it could expose him, he undertakes it. Now whence, pray, could he be prompted to venture upon so many scenes of danger, as the execution of this scheme must have presented to him? It is in vain to suppose him to have been ani-

animated, in this arduous enterprize, by the flattering prospect which the expected conquest of a rich, plentiful, and delicious country presented to him. This will by no means account for such extraordinary conduct. He must have been quick-sighted enough to see the many and great dangers that were inseparable from such an undertaking, and the uncertainty of success in it at last.'

In the last Corollary, we fully agree with Dr. Shaw that, to understand rightly the New Testament, we must accurately study the Old. Our Saviour has himself told us, that he came not to destroy the law, but to fulfil it.

On the whole, we cannot speak very favourably of this work: the language is often inelegant; and the arguments are frequently weak, or very open to replies. In the historical part, and in matters of fact, Dr. Shaw is generally correct; but his judgment is much inferior to his knowledge.

A. Jos. Testa, Phil. et M. D. in Magno Ferrariensium Nosocomio Med. et Chir. Prof. Ord. De Vitalibus Periodis Ægrotantium et Sanorum: seu Elementa Dynamicæ Animalis. 2 Vols. 8vo. 10s. 6d. Johnson.

THIS is such a work as we leave with reluctance, and return to with pleasure. The author's medical erudition, and classical attainments, are not inferior to his judgment; and we are pleased to see that, in this age, a physician is still found, who is willing to draw from the original sources, is desirous of illustrating them, and of comparing the results of former experience with his own. We shall give a short analysis of these volumes, and then add a few extracts in the original language: for we wish to recommend this work to those only who can read it in the author's words.

As life is distinguished by motions which are termed vital, and, in fact, may be said to consist of them, the author first purposes to enquire into the rules by which they seem to be directed, the order in which they succeed each other, or in which they are repeated. He prefers the irregular motions of disease for his first object; because, in health, the different movements are so nicely adjusted, that we are scarcely sensible of any of them. It is the same, he says, in other parts of nature; the existence of the electrical fluid is not obvious, till it is accumulated in an unusual manner.

The regularity of morbid motions, their times, their periods, and their intervals, M. Testa examines in the first book. He adduces the observations of Hippocrates, considers them with a critical accuracy, and, in many instances, defends them. He seems to be intimately acquainted with the writings of the
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Coan sage, and regards them with the esteem which every physician feels, who is capable of understanding them. As facts which are faithfully related, and as operations of nature which were seldom disturbed, they are undoubtedly very valuable; and every rational enquirer will make this distinction in the writings of Hippocrates. To despise him as uninformed, or, on the other hand, to cherish every fancy which the superstition, the weakness of his age, of his predecessors or transcribers, have accumulated, betrays equal folly and ignorance, though at different ends of the beam. Hippocrates was said to have been influenced by the Pythagorean doctrine of numbers, in his account of critical days. De Haen has defended him, by examining the different cases which he has recorded. M. Testa, from a careful comparison of different parts of his works, thinks, with De Haen, that this doctrine had no influence. If the changes which happen in fevers occur more commonly on some days than on others, and these days should be the seventh and fourteenth, or any other which Pythagoras has distinguished, the observation is not of less consequence; and, instead of considering it as fanciful, we should enquire, if possible, whether Pythagoras himself had not some real foundation in nature for his distinctions. But to return.

After examining the facts which Hippocrates has recorded, our author describes the usual periods, accessions, and terminations of fevers, as mentioned in medical history, at some length. He compares them with the doctrines of Hippocrates, and thinks that the observations derive mutual credit from the coincidence. It appears from the comparison, that the progress of diseases is not materially changed by the difference of climate, or the variations in the methods of treatment. At the end of the second part of the first book is a short system of pathology, as more than one occasion had occurred in which the causes of disease had been mentioned.

The author, in the second book, examines the different motions in a healthy state. This book includes the daily, monthly, or annual changes in the habit, and their connection with health, together with the influence of weather, seasons, &c. In this enquiry he endeavours to show that the human constitution is not changed from the earliest periods of medical history.

The causes of these regular vital motions are either constitutional, or external to the constitution. The latter are the actions of the air, and the causes of its changes. The action of the sun and moon on the body, observed by Hippocrates, enlarged on by Galen, and seemingly supported by some modern

dern physicians, particularly, of late, by Dr. Lind and Dr. Balfour, shares M. Testa's attention. On this subject he does not decide; but he has accumulated many observations with great accuracy. Whatever may be the influence of these planets on the air, still there is something in this element essential to life; and, in the human body, there is a power of counteracting the bad effects which might arise from too great and too sudden a change. What this counteracting principle is, must remain uncertain: our author thinks it is not confined even to animals; and that it appears conspicuous in the human race from the extent of its influence, and the greatness of its power. But, as of all external circumstances, the air has the greatest influence, it is necessary to enquire what changes, in this element, will be attended with suitable changes in the constitution. It is impossible to say what may be the alterations in the state of the functions from the different proportions of fixed, phlogistic, or other gasses in the air. We have but lately been acquainted with the nature of this element; we have more lately learned to measure some of its other properties with accuracy; and we are still little acquainted with the effects of any of its changes on the human system. Perhaps, at last, those principles which are most injurious to health, are not of a chemical nature, or may be very remotely connected with the heat, or the moisture of the air. This, at least, is what we think probable, from the experiments already made. No experiments, our author thinks, are so incontestably established, or the connection of their results with the body so well explained, as to enable us to speak with certainty of the effects of even vital air; and it is more probable that the goodness of respirable air is to be estimated from the proper mixture of its different parts, than on the presence of any one of its ingredients, in a larger proportion than usual. Yet each of the properties of air has some effect; and the change is perceived in those whose health is infirm: so that the power of the air is fully established. The operation of external causes is, therefore, probably in proportion to the weakness of the body; and those who consider all diseases as a state of debility, are not, in our author's opinion, wholly wrong. But he cautions the followers of this opinion, with great propriety, not to put their trust in stimulants, which are equably diffused, since, if equal things are added to unequal, the result will still be unequal.

Man is, by nature, formed with powers capable of resisting heat and cold; and, on that account, is an inhabitant of very various climates, while other animals, who possess that power in a more imperfect degree, are generally confined to the country

country whose heat is best adapted to them. But, though he resists those great changes, the different periods of light and darkness, regularly returning, seem to have established a series of corresponding motions in his constitution. The returning day, however, brings many other changes in the air besides enlightening it. In consequence of light and heat, the different parts of the air are differently affected; and, by the changes which they produce on plants and animals, the constitution of this element is, in some degree, changed. But, as these and some other effects might produce difficulties, our author has very properly spoken of facts only, and mentioned the connection of different motions with the general terms of day and night. The remarks on the influence of the light of the moon are curious; but they are chiefly collected from authors.

The constitutional causes of the vital motions are the next subject of M. Testa's pursuit. The different sources of disease, the various proportion in the force of the motions at each period of life, and to what parts the energy of the active power is carried, form the conclusion of the second volume. The impetus faciens, which we have translated the 'active power,' resembles what modern physiologists have termed the animal power, supposing it to be from the influence of an immaterial principle, and some have called the autocrateia. It is the principle which Prior ridicules with so much humour in his *Alma*, and is remarkable for being the first deviation from the eclectic system of Boerhaave. The heresy began in his own family; and, as in the doctrine of the *Alcoran*, a near relation was one of the first to forsake the system of his ancestors. The work of Kaw Boerhaave is not much known. It was superseded in Germany by the prevalence of the Stahlian doctrines; and in England, the fame of Boerhaave eclipsed the little reputation of his nephew. This system is expanded by M. Testa: 'If I have departed a little,' says he, 'from the usual opinions, it was with no design of injuring any one. My opinions I have endeavoured to explain with perspicuity, that, if I erred, my errors might be obvious.'

It is impossible, in a frame so much influenced by external circumstances, and sympathising so perfectly in every part, to ascertain what are the first causes of motion, or always to separate the causes which are so intimately connected with effects. Every thing is connected with every other; and a physician's mind, in our author's opinion, should pervade the whole system of nature. But, from the increasing labour, perhaps from the increasing indolence of a luxurious age, philosophy was separated from medicine, and the latter was infested by theories
without

without a foundation, by follies and by fancies, which have scarcely the semblance of reality. This separation he endeavours to show was not effected by Hippocrates; for he seems only to have professed the healing arts, without professing philosophy.

This is a short account of the contents of the work: it is indeed the analysis of the author himself, whose words we have often employed, without acknowledging that we have borrowed them from him. After a careful perusal of the work, we thought it a very comprehensive and judicious view of these volumes, and consequently adopted it. In the perusal, we undoubtedly met with some things which we did not approve; particularly in the last chapter; but the other errors are so few, that we shall not ostentatiously point them out. The author's judgment has rendered him diffident; but his knowledge has not rendered him careless. He does not often give his own opinion; but, in collecting the opinions of others, he is very accurate. As a great part of the first volume consists of remarks on Hippocrates, we shall extract a specimen of his critical talents.

‘ At quoque post Foesium emendata plurima sunt, tum præcipue in Epidimicis, quæ non tantum Lausannenses Editores neglexerunt, sed quæ loca jamque antea Foesius restituerat, corrupta denuo ii in lucem emmiserunt: quorum utrorumque inter cætera exemplum lubenti animo subjecimus. Extat primum in Popul. lib. v. p. 309, et septimo, sect. ii. p. 350, Lausan. edit. Utrobique enim Coci Acanthini mentio fit. Hunc Hippocratis locum quem ad septimum Epidemion retulit Foesius, omnes ferme interpretes Calvus, Cornarius, Mercurialis, Foesius ipse, et Charterius ita ex Græco convertunt—*Coco in spina gibbositas ex phrenitide facta est*—ex Græco textu quem sic evulgaverunt—*τω μαγειρω ανακινω το κυφωμα εκ φρενιτιδος ενελε*—Emendaverat hunc locum postea Th. Reinesius in Epist. 38. ad Nest. pro *κυφωμα*, *gibbositas*—*κυφωμα*, *surditas* scribens: surditatem namque acutis morbis non raro accedere notissimum est, Phylistæque continua febre laboranti, et phrenitico surditatem contigisse, Epid. lib. iii. sect. ii. Ægr. iv. alibique *την κωφοληα* mentis emotionem minari, in Porrh. Hippocrates memoravit. Quæro nunc, apposite ait Reinesius, si quis ex isto Hippocrates textu asseruisset, tibi futurum ut ægrotus phreniticus fieret ex morbo gibbosus, nam et istud Coco Hippocratico contigit, anne risum teneres—*usque adeo enim incredibile est istud quod sic prædiceret fore*. Similiter et illud *εν ακανθω* quod in *spina* verterant, pro Acantho urbe Macedoniæ, Reinesius sumpserat, ibidemque Cocum ægrotaffe, verosimile dixerat; nisi forte Acanthus peculiaris in Coo insula locus fuisset: spinam namque Græci *ακανθω* non *ακανθω* appellant, unde apparet Urbem in spinam facili errore ab interpretibus omnibus transformatam fuisse. Ex Reinesio citatum

textum

textum ante Lausannensem editionem emendaverat Steph. Mackius in Hipp. Edit. Vienn. quæ prodiit anno MDCCXLIII; quam tamen editionem Trillerus improbavit pariter ac Chartarianam, quam omnium mendosissimam, editoris non inscientia fortassis, sed incuria, Joh. Freind damnaverat: tametsi de Epidemicis ab ipso etiam Freindio emmissis non injustæ Trilleri lamentationes extent. Sed contra Reinesianam textus emendationem plurimas rursus dubitationes Trillerus excitavit, antiquum *κωφωμα* pro *κωφωμα* Reinesii legens. Neque etenim *κωφωμα*, quam vocem Reinesius substituit, ab Hippocrate probari potuisse judicat, neque apposita morbo ab Hippocrate remedia phrenitico, qui fuisset, homini prodesse potuisse; fuerunt namque vinum nigrum, et panis esus, balneorum abstinencia, et frictiones. Quamobrem illapsum Hippocratico textui mendum rectius in morbi genere inquit, et ex prenitide nephritidem facit. Præter enim quam quod, frequentissima scribarum incuria, *φρεων* pro *νεφρων*, item *νεφρετικων* pro *φρενιτικων* scriptum sit et e contra, cujusmodi similes cognatarum litterarum permutationes sive metatheses Scaliger, Casaubonus, et Salmasius, sæpe in Græcis exemplaribus corripuerunt; præter hanc, aiebam, verosimilimam erroris causam, est profecto dorsi gibber, affinis nephritidi morbus: quare uncatos nephriticos propria voce et signata dixit Cæl. Aurel. Morb. chron. lib. v. cap. iii. Multum etiam cum ejusmodi morbo, gibbo nempe a nephritide orto, proposita mendendi ratio, quadrabat, corroborantes videlicet fatus et institutæ inunctiones, consimili plane methodo ex Theophili Bonetti, et Kerkringii fide, in aliis quoque ægrotantibus proficiente.

The Lausanne edition follows the imperfect copy; and, the editors, from their distrust of Foesius, have committed some other curious mistakes.

In the following remarks on the practice of Hippocrates, we cannot wholly agree with our author. He has indeed rendered it very clear, that the father of medicine used occasionally active remedies; but it is by no means clear that, in every case, he had himself attended. Many of his facts were probably taken from the votive tablets, and some, perhaps, from the works of his predecessors; so that we should not, on the one hand, call him an idle looker on, nor can we think him always an active practitioner, when he mentions the changes from day to day with great accuracy, and speaks, with equal precision, of the few things that seem to have been given.

‘ Rite igitur plurimorum prorsus remediorum silentium consultæ potius brevilloquentiæ vertendum est, quam parcissimo reapse eorum usui, cui se, artemque suam addixisset, quandoquidem eorum cum morbo necessitas satis per se Medicis elucesceret. Contra quæ Glassium specioso argumenti genere utentem breviter refutare præstat, quod nimirum vix verosimile sit, Hippocratem

pocratem stillam sanguinis e naribus exeuntem vel clysterem, vel fomenta, et levissima, alia plurima religiose ostendentem, ea demum adnotare neglexisse, quæ longe pluris facienda in morbis fuissent. Magna quidem, fateor, veri species pro Glassio est: at vero longe etiam incredibilius in longissimis morbis, qui ad centessimum usque diem excurrerent, veluti Herophito Abderæ, vel ad quatuor proxime menses, quemadmodum Pario in Thaso accidit, nil quidquam eum auxiliatum esse: nullius namque plane rei in eorum historiis meminit: curavit ne solo tenui victu imperato, et fontis aqua: at ne hoc quidem dixit: eamque medendi regulam, in longis præcipue morbis, Hippocrates recusaverat. Anne inertissimus eventuri iudicii spectator, fuit in eo totus, ut de mortis aut salutis die vaticinium sumeret aliquando? Dixerunt hoc quidem Medici, quorum insanæ erga eum reprehensiones vecordiae plus quam temeritatis in se habent. Certe nulli miseranda magis, quam medico, morborum spectacula, ejus fere etiam invitam industriam sollicitam, ut quo quo possit modo, profit: quod nobilissimum artis nostræ institutum, vix qui eam condidit, præterisse verosimile est. Quamquam est etiam incredibile, eo usque medico in diuturnis morbis otiante, non tandem ægrotantem ipsum ad medicamentum aliquod confugere: et confugiunt certe nimium nimiumque, ut vix sit unus, qui longo intereat morbo, antequam sciente, vel inscio plane medico, de multiplici medicina, dubia etiam sæpe pericula fecerit.*

In the last chapter, as we have already hinted, we meet with much that, in our opinion, has not been matured by reflection. In spite of the clearness which M. Testa boasts of, we are not certain that we always comprehend his meaning, particularly in what relates to the mephitis; but his theory hangs so loosely on his facts, and lessens their merit so slightly, that we shall not stay to make any observations on the subject.

The author pays some attention to the longer periods of human life, and trusts a little to the old doctrine of climacterics. He deduces the changes from the influence of the moon, whose period of eighteen years is well known; and he thinks that some proof of its effects may be drawn from the bills of mortality. We shall conclude our article with his remarks on this subject.

* Certe Novennia quod attinet, verosimile est eorum duo simul copulata, recurrentia nempe octodecim annorum intervalla, consimiles periodorum in humana vita renovationes afferre posse, si quando consimiles iterum tempestatum vicissitudines, eundemque proxime aeris tenorem afferant. Huc spectant, quæ de Saro* Chaldæorum, quos Hebdomadicos, seu septenos annorum circuitus, pariter atque Enneadicos, seu no-

* * Constat diebus 6585, et unius triente, sive annis octodecim Jul. Periodi diebus undecim, horis septem, fereque horæ triente.

venos, in climactericos cooptasse Vet. Valens scribit, quæ, aiebam, de famosa eorum periodo ducentarum et viginti trium Lunarum, nuperioribus annis Toaldus accuratissime investigavit, Cikli constantiam castigatissimo observationum genere arguens.

‘Ejusmodi tamen interpositum Annorum circulum, novemdecim alii annis numerant, insignesque per id tempus tempestatum reditus exemplis confirmant. Neque mirum: subsequenter enim anni normam is, qui ante fluxit, plerumque efficit: Lunæ tamen positus, eorumque constantissimæ reversiones Novenniis includuntur, eademque interlabente Novennio temporum, iteratæ vicissitudines constat. Eas Parisiis superiore anno proxime confirmavit, Astronomorum hujus ævi facile princeps, Cl. La Lande.

‘Neque mirum, si non omnia ad unguem iterata Novenniorum periodo respondeant; quandoquidem intercedente Novennio, multa sæpe, quæ sit terrarum mutabilitas, reversuras similiter cum lunari ciclo Aeris vicissitudines prohibet. Vix enim dubium est, sive quæ in camporum cultu, aut ædificiorum positu, aut variata populi multitudine, propriæ locorum mutationes incidunt, sive quæ in finitimis et distitis usque silvis, montibusque, Arte atque Natura patrantur, eas variato ventorum, pluviarumque modo, certis tempestatum reversionibus obesse: cujusmodi in Septemtrionali America nuperrimæ observationes extant: multaque in id ipsum de antiqua Italici, et Romani imprimis Aeris temperie feruntur.’

Travels through Syria and Egypt, in the Years 1783, 1784, and 1785. Illustrated with Copper-Plates. By M. C—F. Volney. Translated from the French. 2 Vols. 8vo. 14s. in Boards. Robinsons.

M. Volney is a traveller of no inconsiderable merit. His mind is collected, his penetration acute, and his judgment correct. He sees with a calm attention; and is neither dazzled by external splendour, nor led away by uncommon appearances. We mean not to say that he is without faults. His habits of reflection sometimes lead him into refinements, and his confidence on his own information induces him to be occasionally dogmatical. He frequently differs from M. Savary, and from other authors: to this we can have no objection, for we know that truth can only be ascertained by such differences; but where the variation relates to facts, a candid enquirer should occasionally hesitate, and rather leave the whole as doubtful than rest too securely on such unfaithful guides as Oriental relations.

To examine these volumes, in which the information is miscellaneous, and often very interesting, we must follow our author into Egypt, the first object of his enquiry, where a new

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scene commences ; the people, and every thing which surrounds the traveller, are of a curious and uncommon kind. He has introduced us at once to our new acquaintance, and carries us to Alexandria, where all these novelties appear.

‘ The name of this city, which recalls to memory the genius of one of the most wonderful of men ; the name of the country, which reminds us of so many great events ; the picturesque appearance of the place itself ; the spreading palm-trees ; the terraced houses, which seem to have no roof ; the lofty slender minarets, every thing announces to the traveller that he is in another world ; a variety of novel objects present themselves to every sense ; he hears a language whose barbarous sounds, and sharp and guttural accents, offend his ear ; he sees dresses of the most unusual and whimsical kind, and figures of the strangest appearance. Instead of our naked faces, our heads swelled out with hair, our triangular head-dresses, and our short and close habits, he views, with astonishment, tanned visages, with beards and mustachios, bundles of stuff rolled up in folds on their bald heads ; long garments, which, reaching from the neck to the heels, serve rather to veil than clothe the body ; pipes of six feet long, with which every one is provided ; hideous camels, which carry water in leathern pouches ; and saddled and bridled asses, which lightly trip along with their riders, in slippers ; he observes their markets ill supplied with dates, and round flat little loaves ; a filthy drove of half-starved dogs roaming through the streets ; and a kind of wandering phantoms, which, under a single piece of drapery, discover nothing human, but two eyes, which shew that they are women. Amid this crowd of unusual objects, his mind is incapable of reflection ; nor is it until he has reached his place of residence, so desirable on landing after a long voyage, that, becoming more calm, he reflects on the narrow, ill-paved streets, the low houses, which, though not calculated to admit much light, are still more obscured by lattice-work ; the meagre and swarthy inhabitants, who walk bare-footed, without other cloathing than a blue shirt fastened with a leathern girdle, or a red handkerchief ; while the universal air of misery, so manifest in all he meets, and the mystery which reigns around their houses, point out to him the rapacity of oppression, and the distrust attendant upon slavery.’

The appearance of the country is not more inviting. It is a flat, intersected with canals ; and the adjoining ground, at different seasons, is either a wet morass, a verdant, or a dusty plain : in the latter state, it is divided by clefts produced by the exhalation of the water. At other times it loses much of this little variety, and presents, during the inundation, a vast lake. The objects which relieve the dreary waste, or uniform surface of the water, are represented to be small date-trees, or cottages, reared with the assistance of mud walls. Such is Egypt,
drawn,

drawn, we suspect, with a faithful pencil, once represented in colours so flattering! M. Volney accounts very properly for the variety. On coming from a dry desert it must have appeared as a Paradise, when it abounded with water: in the momentary interval of its harvests, it must be to every eye a pleasing scene. That Egypt owes its fertility to the inundations of the Nile is well known; but Lower Egypt owes its existence to the same cause. There was probably a time when Cairo was washed by the sea, when the Red Sea joined with the Mediterranean. The proofs of this are clear and decisive. The whole country of Lower Egypt is covered with the black mud produced by inundations of the Nile, while on each side there is a sandy desert, resting on a lime-stone rock, full of sea-shells, yielding, on every receding inundation, vast quantities of *fossil* alkali. At Suez, the ground is low and marshy, with every mark of a retiring sea. The appearance of the alkali seems to show that the waters of the Nile are capable of decomposing the sea-salt in the ground; but there is no evidence of this power, from the analysis of these waters which lie before us, in Forskal's Flora; yet it is probably effected either by the lime, the volatile alkali with which the water is plentifully impregnated by the filth collected in its passage, or the heat of the sun; for the existence of a saline acrimony in the air is shown by the endemic ophthalmies, when the earth is drying after the inundation, or by the itching of the skin, which our traveller felt to be very troublesome at the same period.—Independent of the fossil alkali, the sand resting on a lime-stone rock full of sea-shells, sufficiently prove that the sea has retired, and left Lower Egypt in the state in which we at present see it. The period of its retiring, and the cause, is unknown. M. Savary thought that the difference was considerable, even from the time of Homer and Herodotus; but M. Volney recurs to the original authors, and, from their language, supposes that the difference from the time when they wrote is immaterial. M. Savary, with his usual eagerness, seems to have exaggerated their testimony; but M. Volney has interpreted them, on the other hand, with too rigorous a precision. It is not probable that the whole country has been left by a gradual yielding of the sea to the land, formed by the inundations of the Nile: the great extent of land gained from this element, the shores of Syria, which seem to have been equally enlarged, the separation of the Euxine from the Caspian, and the Caspian from the Aral, seem to show that a cause more powerful, and more extensive in its operations, has subsisted. The Nile has done something towards it; and there is a greater difference in the appearance of the coast,

from the times of Homer and Herodotus, than M. Volney is willing to allow.

Alexandria, the real city of Alexander, is no more: its modern namesake is the emporium of considerable commerce, but incapable of defence. It owes its safety to the general interest of commercial nations, and to its want of water; for, if taken, the garrison must be starved, while the canal which brings the water from the Nile is in the hands of the enemy. As the traveller leaves Alexandria, he comes on marshes resembling those of the Lower Loire, or the plains of Flanders. As he advances farther, the prospect becomes still more wretched, and Egypt degenerates into a flat of rank earth, watered only by a muddy sluggish river. It seems never to have produced much wood: the fossil that appears like petrified wood, is supposed, by our author, to be really a mineral production. M. Volney describes also the beds of natron, and adds great force to the opinion that we have mentioned of the whole soil of Egypt having been originally impregnated with marine salt.

Though we cannot give an account of every part of M. Volney's difference with M. Savary, we shall enlarge a little on the rise of the Delta, as it contains some curious facts not hitherto noticed with sufficient accuracy. From the time of Mœris to the present day, an æra of about 3284, or more correctly 3140 years, M. Savary concludes, from the measures of the height of the Nile, that the Delta has risen fourteen cubits. Our author, on the contrary, thinks that fifteen or sixteen cubits were then, and are still, necessary. The change is in the length of the cubits, not in the height of the land. For this purpose he quotes an Arabian author, who tells us, that to avoid the tumults which sometimes arose when the Nile did not increase to the proper standard, the measure of the cubit was altered.

‘ Omar, to remedy this abuse, was possibly inclined to abolish these proclamations; but that not being practicable, he devised an expedient, suggested by Aboutaaleb, to produce the same effect. Until then the measuring column, called the nilometer, had been divided into cubits of twenty-four digits each; Omar ordered this to be destroyed, and substituting another in its place, which he erected in the island of Raouda, he commanded that the twelve lower cubits should consist of twenty-eight digits, instead of twenty-four, while the upper remained of the usual number; hence, when the rise of the Nile appeared, by the column, to be twelve cubits, it was really fourteen; for these twelve cubits being each four digits too long, there was an excess of forty-eight digits, or two cubits. Therefore, when fourteen cubits, the measure of a sufficient harvest, were proclaimed, the inundation was really

at the height for plenty, and the multitude, always easily deceived by words, never suspected the imposition. But this alteration could not escape the Arabian historians, who tell us the columns of the Said, or Upper Egypt, continued to be divided by twenty-four digits; that the height of eighteen cubits (old style) was always injurious; and that nineteen was very rare, and almost a prodigy *.

It is a fact, that the necessary height of the Nile was not different from the time of Herodotus to the Arabian author which M. Volney quoted, who wrote in 1473. An Arabian author, who wrote A. D. 600, nearly agrees in opinion with Herodotus, and his successor of the fifteenth century. The difference is rather adverse to M. Savary's opinion; for, at that time, a somewhat greater increase was necessary than in a subsequent age. Yet, on the other hand, the cause assigned for the change is unequal to the effect, since the tumult may as well have happened from too great, as from an insufficient increase, and that which gave occasion to the change is expressly said to be owing to the want of the Nile's attaining its proper height. It is a strange method, therefore, of remedying the evil, by increasing the length of the cubit, which makes even a proper increase appear insufficient. The matter would be still uncertain, if Niebuhr had not measured the height of the inundation in 1762, and found it nearly fifteen cubits. From Pocock's account, the nilometer, in his time, seemed to have undergone a recent change. If these changes are allowed, the measure of eight cubits, supposed to be sufficient in the time of Mœris, five hundred years previous to the Trojan war, are of little importance, since Egypt has undergone many revolutions since that time, particularly when the different districts were united into one kingdom by Sesostris. Our author candidly allows that the ground must have risen by inundations, but thinks it doubtful whether it is so in any remarkable degree.

The rain in Egypt is very inconsiderable; but it is compensated by the water with which the earth is filled after the inundation, and the very copious dews. The account of the winds, and their effects, cannot be abridged. The hot wind, or the kamfin, is hardly less dry than the harmattan; but it unnerves the body, and renders it susceptible of putrefaction, by weakening the powers of life. The way in which it acts is uncertain; but we know that it is not from the heat alone

* Doctor Pocock, who has several good observations on the Nile, has entirely mistaken the meaning of the text *Kaikafendas*; from an obscure passage he has been led to conclude that the nilometer, in the time of Omar, was only twelve cubits, and this error has led him into a number of false conjectures. Pocock's Travels, vol. i. p. 249.

which perhaps, with its other qualities, it acquires by passing over the burning deserts.

The range of the thermometer is from about 50° to 87° of Fahrenheit; the air is remarkably dry, except on the sea-coast; vegetation is vigorous, though exotics seem soon to degenerate in this climate. Among the inhabitants of Egypt are the Copts, 'a mixture of Egyptians, Persians, and Greeks, who, under the Ptolomies and Constantine, were so long in possession of Egypt.' We must, from its curiosity, select our author's account of them.

'It is pretended that the name of Copts is derived from the city of Coptos, whither it had been affirmed they retired from the tyranny of the Greeks; but I am inclined to think it has a more natural and more ancient origin. The Arabic term *Kobti*, a Copt, seems to me an evident abbreviation of the Greek word *Ai-goupti-os*, an Egyptian; for the *y* was pronounced *ou*, among the ancient Greeks, and the Arabs having neither *p* nor *g* before *a*, *o*, *u*, always substitute for these letters *k* and *b*; the Copts then are properly the remains of the ancient Egyptians. This will be rendered still more probable, if we consider the distinguishing features of this race of people, we shall find them all characterized by a sort of yellowish dusky complexion, which is neither Grecian nor Arabian; they have all a puffed visage, swollen eyes, flat noses, and thick lips; in short, the exact countenance of a Mulatto. I was at first tempted to attribute this to the climate, but when I visited the sphynx, I could not help thinking the figure of that monster furnished the true solution of the enigma: when I saw its features precisely those of a Negro, I recollected the remarkable passage of Herodotus, in which he says, "For my part, I believe the Colchi to be a colony of Egyptians, because, like them, they have black skins and frizzled hair:" that is, that the ancient Egyptians were real Negroes, of the same species with all the natives of Africa; and though, as might be expected, after mixing for so many ages with the Greeks and Romans, they have lost the intensity of their first colour, yet they still retain strong marks of their original conformation.'

We own that, in our opinion, those arguments, though apparently strong, are not decisive. The sphynx is an allegorical figure, and no more proof can be drawn from its features than from its legs and tail. The dark skins and frizzled hair mentioned by Herodotus, are not uncommon in warm climates. It is observed by M. Volney, that the countenances of Negroes exhibit that state of contraction which the features assume in consequence of excessive heat, and sometimes of cold; so that a great part of his argument fails by his own confession. In fact, if there is any resemblance between these nations it may more probably be derived from the Egyptians.

Hero-

Herodotus tells us that two hundred and forty thousand Egyptians, in the reign of Psameticus, migrated into Ethiopia; and Egypt has, on the other hand, been governed by Ethiopian kings. If, however, we except the observation of Aristotle, that the legs of the Egyptians were turned outward, like those of the Negroes, we shall find no other resemblance. We have been expressly told, that in features they resemble the Chinese; and, if their pictures are preserved on their mummies, we shall only find that they agree with the Negroes in the flatness of the upper parts of the face. The cheek bones on their statues are represented as high, and the colour of the Egyptians was not black, but rather the brown, or the copper colour of the Americans. If we look at the remains of Egyptian artists, and Plato tells us that they made no alteration in their style for one thousand years, we shall not find any support for M. Volney's opinion. The features of the bronze sphynx, in the collection of the count de Caylus; of Horus, in the arms of Isis, in the same cabinet; the Canopus, in the antiquities of Borioni, have features very different from those of the Negroes. The features of the Isis are very peculiar, but not like those which are described by our author. We have enlarged on this subject because it is curious; and because M. Volney's account has been considered, in foreign Journals, as a discovery of great importance. It is of little consequence, after this examination, to follow our author in his reflections on the degeneracy of the Copts from the genius and invention of their ancestors, or on our deriving so much knowledge from a race of Negroes whom we have been accustomed to despise. We have followed authors too long without examination. It is now time to enquire what are the works of the Egyptians which have procured their high character. Are they vast masses without design? statues without proportion? or sciences handed down from generation to generation without improvement?

M. Volney next gives a general and comprehensive history of the Mamlouks, the slaves from whence the Porte selects the petty tyrants who oppress the inoffensive Egyptians. The picture of their government is the gloomy system of suspicious despotism, of which the beys are occasionally the instruments and the victims. The history of Ali Bey is materially different from that which we reviewed in our Fifty-fifth Volume, p. 278. Both depend on original communications, and a sober enquirer must rest uncertain which to believe. The air of candour in the former account fixed our attention, and may have rendered us credulous; but M. Volney's authorities deserve great respect.

The state of commerce, and the arts of Egypt, afford us nothing very interesting. M. Volney examines whether it might be practicable or useful to join the Red Sea with the Mediterranean, by cutting through the isthmus of Suez; and he thinks it would not, as the sea seems to be retiring from either coast. The shores of the Red Sea, at Suez, are full of morasses, which afford no materials to confine the waters; and the inhabitants have only fresh water from the Nile. The best method of effecting the communication is to join the Red Sea with the river. This was executed by Sesostris, and our author thinks that the communication may be restored. He supposes Ptolemy mistaken in the situation of Clysmā, which he believes to be the modern Kolzoum; and that Suez is not, as the same author also supposed, the Arfinoe of the ancients.

The next subject is the custom-houses and imposts, with an account of the commerce of the Franks at Cairo. He then describes the city of Cairo, with its population, which he supposes to amount to 250,000; and the number of inhabitants of Egypt are, in his opinion, 2,300,000. The diseases of Egypt are blindness, small-pox, cutaneous eruptions, and the plague. M. Volney then resumes the description of Egypt, gives some account of the exaggerations of travellers, and concludes with a description of the ruins of the pyramids.

After examining the different accounts of the vast masses which have given so much trouble to travellers and antiquaries, our author concludes that they are really sepulchres.

‘ If, on the other hand, we weigh the testimonies of the ancients, and local circumstances; if we observe that near the pyramids there are thirty or forty monuments, which present rough outlines of the same pyramidal form; that this sterile spot, remote from all cultivable land, possesses the qualities requisite for an Egyptian cemetery, and that near it was that of the whole city of Memphis, the plain of mummies, we shall no longer doubt that the pyramids are only tombs. We shall cease to wonder that the despots of a superstitious people should have made it a point of importance and pride to build for their skeletons impenetrable habitations, when we are informed that, even before the time of Moses, it was a dogma at Memphis, that souls at the expiration of six thousand years, should return to the bodies they had quitted. It was for this reason that so much pains were taken to preserve the body from putrefaction, and that endeavours were made to retain even its form, by means of spices, bandages, and sarcophagi. That which is still in the sepulchral chamber of the great pyramid, is precisely of its natural dimensions; and this chamber is so obscure and narrow, that it never can have contained more than

than one dead body. Attempts have been made to discover some mystery in the subterranean cavity which descends perpendicularly within the pyramid, forgetting that it was the uniform practice of all antiquity to contrive communications with the inside of their tombs, in order to perform, on certain days prescribed by their religion, the customary ceremonies; such as libations, and offerings of food to the deceased. We must recur, therefore, to the ancient opinion, antiquated as it may seem, that the pyramids are tombs; and this hypothesis, favoured by a variety of circumstances, is still more confirmed by their name, which, according to an analysis conformable to every principle of etymology, I think I have discovered to signify chamber, or cave of the dead*.

We ought to apologize for having extended this article so far; but we found the enquiries so interesting and entertaining that we wished to have proceeded farther. The rest of the work, which relates to Syria, will not probably detain us so long, and we hope to be able to finish our account of these volumes in another Article.

Two Dialogues; containing a Comparative View of the Lives, Characters, and Writings, of Philip, the late Earl of Chesterfield, and Dr. Samuel Johnson. 8vo. 4s. Cadell.

THOSE Dialogues were transcribed in short-hand, from the mouths of the speakers, says the editor, and afterwards corrected by their real authors. Though we might suggest some doubts relative to the fidelity of this account, yet, when we sit down to a pleasing entertainment we ought not to criticise the mode in which it is served up; and a reader of these Dialogues will soon be so much engaged in the sub-

* The English and French word *pyramid* is the Greek πυράμις, Πυραμίδος; but in the ancient Greek, the *υ* was pronounced *oo*; we should therefore say *pooramis*. When the Greeks, after the Trojan war frequented Egypt, they could not have in their language the name of these prodigious edifices, which must have been new to them; they must have borrowed it from the Egyptians. *Pooramis* then is not Greek but Egyptian. Now it appears certain that the dialects of Egypt, which were various, had a great analogy with those of the neighbouring countries, such as Arabic and Syriac. In these languages it is certain the letter *p* is unknown; but it is no less true, that the Greeks, in adopting barbarous words, almost always changed them, and frequently confounded one sound with another, which resembled it. It is certain also, that in the words we know, *p* is continually taken for *b*, which very much resembles it. Now, in the dialect of Palestine, *bour* (בור) signifies every excavation of the earth, a *cistern*, a *prison* properly under ground, a *sepulchre*. (See Buxtorf, *Lexicon Hebr.*) There remains *amis*, in which the final *s* appears to me a termination substituted for *t*, which did not suit the genius of the Greek tongue, and which made the oriental (המת) *a-mit*, of the dead, *bour a-mit*, cave of the dead; this substitution of the *s* for *t*, has an example in *atribis*, well known to be *atribit*. The learned may determine whether this etymology be not equally plausible with many others.

ject, that he will forget the manner in which they are introduced. The scene is laid in a nobleman's library: his lady is a kind of moderator and umpire, to conduct and regulate, rather than to decide; and the disputants are, her brother and a neighbouring clergyman; a colonel and an archdeacon. The colonel is the advocate of lord Chesterfield, though not of licentious gallantry; and the archdeacon, of Dr. Johnson, but not an admirer of harsh severity, or his dogmatical decisions. In fact, each is a rational judicious friend rather than an indiscriminate panegyrist: the conference is maintained with great propriety; the arguments enforced with decorum, though with strength; the decisions are very commonly just; and the language is clear, pointed, and elegant. If we were to complain, it would be of the archdeacon: we ought not to say, that he betrays his cause, but he surely does not urge many things that may be adduced in Johnson's favour. On the contrary, the colonel brings forward every thing that the admirers of Chesterfield can suggest, with a warmth that shows the predilection of the author, if the editor be in reality the author. It is not in our power to examine the subject fully, nor is it consistent with our circumstances to pursue what has been so often examined, or to repeat what may be occasionally found in our own Journal: we shall select a few passages, in which we perceive arguments somewhat new, or well-known facts, applied to purposes which they have not been accustomed to serve.

As the following attack may be made on Johnson without being so well defended, we shall extract both the one and the other.

* *Colonel.* Your illustration is very ingenious, but not perfectly just. Though I agree with you as to the coarseness of the purse, I cannot allow your gold to be genuine.—To speak more seriously on a serious subject, I am aware that Johnson is held up to our veneration for the sanctity and soundness of his religious character; but surely, my dear reverend friend, it is an injury to the divine doctrine you profess, to consider this man as the model of a Christian. I can admit, with my whole heart, that he was a sincere believer in Christianity; but, to my apprehension, no real believer ever succeeded worse in seizing the true spirit of our indulgent and animating religion. His piety, great as it is called, was so far from being perfect, that it neither taught him how to live nor how to die—it neither inspired him with benevolent gentleness towards his fellow-creatures, nor with a cheerful reliance on the beneficence of his God.

* *Archdeacon.* Without an ostentation of meekness towards men, it taught him real humility towards his Maker. His piety

piety appears to you debased by an excess of terror ; but surely it argues not any weakness or depravity of spirit to tremble before the throne of the Almighty.—If, indeed, the gloomy cast of his devotion could require any excuse, is it not sufficiently excused by that morbid hereditary melancholy, which preyed upon his mind, and rendered him, with all his rare faculties, not less an object of pity than of admiration. This idea, instead of diminishing, increases my respect for his character—assuredly, it does him honour to reflect that, by long and profound meditation, he was himself the architect of his virtues, and that his imperfections were woven into the texture of his frame. His marvellous merits were all his own, and his blemishes the work of nature.’

The parallel, carried on between Chesterfield and Johnson, by each disputant, is spirited and ingenious: we are sorry that, from their lengths, we cannot insert both: and it would be unfair to give one only. We shall select, as another specimen, the defence of some of the precepts in Chesterfield’s celebrated Letters.

‘ — a lady, who had great reason to think well of the noble lord, seized the opportunity of his decease, to publish a collection of letters written for a very private and very particular purpose. She knew that they had been dictated by the parental tenderness of a good heart; and she did not foresee that the public could ingeniously misinterpret them, so far as to call them the suggestions of an evil spirit; but, as there is a constant eagerness in mankind to seize even the slightest opportunity of degrading an exalted name, as soon as these letters were published, an outcry was raised against them by many hypocritical pretenders to goodness, and by many truly good people, who wanted either faculties or patience to form a fair estimate of their author. Malevolent ridicule scattered her gibes on the father, so solicitously striving to improve the awkward person of his child; and mistaken piety represented him as a prodigy of wickedness, labouring to infuse all his own follies and vices into his offspring, and to establish a corrupt system of education, that would annihilate all the virtue of our country. But, after all, what is this master-piece of profligacy, when examined by truth and candour? It is a singular, and, in many points, the most admirable monument of paternal tenderness and anxiety, that the literature of any nation can exhibit: it is a work that, instead of corrupting our sons, may rather stimulate their parents to a quicker sense of their duty, by shewing us that a man, in all the tumultuous bustle of busy, of gay, and of splendid life, could find time to labour with incessant attention in trying to counteract the peculiar personal imperfections of a dear, though awkward son.—O Chesterfield! I have read thee with the eyes of a father, anxious not only for the temporal but the eternal interest of his children; and my heart tells me that, in
the

he fight of our great all-seeing Parent, the work for which thou art vilified on earth must have more of merit than of sin.

‘*Archdeacon.* Though every thing may be hoped from the mercy of the Supreme Judge, I cannot see how the common justice of mankind can absolve a parent, who even instigates his son to indulge himself in crimes that are eminently pernicious to the peace and happiness of the world.

‘*Colonel.* Is it candid, is it just, or, I should rather say, is it not the height of iniquitous cruelty, to give so dark an interpretation to idle raillery, in a familiar letter, which, like the jests of private conversation, should be considered only as the idle pleasantry of the moment?—To defend licentiousness, by saying it was recommended only in a country whose customs appeared to give it a sanction, is an argument, which, though it may extenuate the offence, is far from being, according to my ideas, the best vindication that we may urge for the noble lord.—All the immoral advice of Chesterfield may be compared to a drug, which, though it is rank poison if swallowed indiscriminately by the multitude, may operate as an innocent and useful medicine to a particular patient.—The disease of young Stanhope, to pursue the metaphor, was awkwardness in the extreme, and gallantry was the prescription of Chesterfield. By giving his son credit, in these private letters, for more influence over the fair than he was formed to attain, the father might mean no more than to lead him frequently into such female society as had the best chance of rendering him less an object of ridicule. Immorality of this kind we hear every day, in the sportive sallies of conversation between parents and children, where no real act of licentiousness is intended, and where no censure falls on the jesting preacher of very similar doctrine.—It is particularly cruel, to give the darkest interpretation to the licentious levity of these motley letters, when the same correspondence affords us many serious passages of the purest morality.—There is a double injustice in the common censure on these admirable letters:—they are condemned as a general system, when they were expressly designed to correct the particular blemishes of an individual—they are condemned for not speaking more of morality and religion, when the author informs us he had intentionally left those points to a worthy delegate. Yet, that he touched upon them sometimes, and did it with all the affecting energy of a father truly anxious for the moral excellence of his son, I hope to convince you, by reading the few following extracts.

‘Pray observe with what honest and serious warmth this supposed advocate for vice exhorts his young disciple to the most scrupulous integrity.’

The moral passages referred to are chiefly in the 168th and 180th Letters.

The great force of the arguments on the side of Lord Chesterfield, evidently give his advocate the advantage. But, if these

these were really Dialogues, lady Caroline has not suffered herself to be turned away by the pleasing qualities of the one, or the splendid qualities of the other. Her decision, though somewhat severe, is probably just. We cannot give a more advantageous specimen of the work.

‘ —To speak of them as men, I never felt in my life the slightest wish to have been personally acquainted with either; though in reading many authors, and Addison in particular, I have felt such a desire.—Johnson, I think, said to some young lady, “ Miss, I am a tame monster, you may stroke me.” If he said so, for I do not recollect where I met with the anecdote, I apprehend his expression was not perfectly true.—He certainly was not more than half-tamed.—I do not believe that I could have been induced to give the fearless pat of friendly familiarity to either of these very opposite creatures. I am persuaded that my hand would have shrunk from Johnson as from a hedgehog; and from Chesterfield, if not as an adder too venomous to be touched, yet certainly as an eel too slippery to be held. For, notwithstanding my brother’s panegyric on the friendly qualities of his idol, I cannot think that either he or the philosopher had a heart truly formed for that tender connection. They seem to me to have possessed an equal degree of selfishness, though it shewed itself under very different shapes—one was continually trying to bully, and the other to inveigle the world into an exclusive admiration of his particular talents. The men accuse our sex of being actuated by a spirit of rivalry and mutual injustice to each other. Yet surely this is not only as visible among themselves, but more productive of general disadvantage. What the Archdeacon observed of Johnson and Garrick, leads me to make a similar observation on Johnson and Chesterfield. Had these two men, of rare and different talents, instead of kindling into a contemptuous animosity, contracted a solid friendship on the noble plan of honouring, of enjoying the perfections, and correcting the deficiencies of each other, how infinitely might such conduct have contributed to the pleasure, improvement, happiness, and lasting glory of both! But the defects in each were too strong to let him derive all possible delight and advantage from the faculties of the other. Great as they both were in their separate lines, I cannot think that either was truly entitled to the epithet of amiable or good; for I am equally offended by truth that is delivered with brutality, and by politeness that is utterly insincere: I own myself as much an enemy to the splenetic malevolence of Johnson, as to the licentious vanity of Chesterfield. Could they have blended their better qualities; could the gaiety of the wit have cured the spleen of the philosopher; and, could the strong intellect of Johnson have annihilated the libertinism of Chesterfield, each might have been, what I think neither was, a truly accomplished and happy man: and each might have been rendered, by such a process, a more perfect and delightful

lightful writer; for, as it is, though we admire the wonderful understanding and energy of mind displayed by Johnson, though we are charmed by the wit, elegance, and knowledge of the world that we find in Chesterfield, yet it is certain that each fails us in the very point where, from his particular pursuits, we might naturally suppose it most safe to take him as a guide. The literary judgments of Johnson, and the worldly admonitions of Chesterfield, appear to me equally unsound. The first are, surely, not consistent with truth and justice;—and for the latter, I am afraid no apologist can perfectly reconcile them to honesty and virtue. Yet there is such a mass of real, though different excellence, united to the gross failings of those two authors, that, as a parent anxious to collect every thing that may render me useful to my children, I read them both with equal eagerness; and I find much innocent instruction in Chesterfield, that a mother's heart is inclined to adopt. Let rigid moralists tell me, if they please, that all his parental merit is of the womanish kind; and that he is, at best,

“Fine by defect, and delicately weak.”

‘As to Johnson, I have indeed many jarring ideas of his excellencies and defects; yet, I believe I may give you my notion of his character, comprized in a line, by which Pope has described the whole species. I shall conclude, therefore, by telling you that he was, to my apprehension,

“A being darkly wise, and rudely great.”

We need not now add, that the work deserves great commendation: we own that we feel a classical partiality (some may call it pedantical) for this mode of composition, and think no other so well adapted for at least those lighter kinds of disquisition, where a system might affright, and even a formal dissertation repress, the indolent or the gay.

Concerning the Beautiful. Or, a Paraphrase Translation from the Greek of Plotinus, Ennead I. Book VI. By Thomas Taylor. Small 8vo. 1s. 6d. sewed. T. Payne, and Son.

PLOTINUS, at different periods of his life, composed fifty-four books, which Porphyry, his disciple, arranged in six divisions, each containing nine books, from whence they derived the appellation of *Enneads*. He lived in the third century, and his character, as a man and philosopher, was held in the highest estimation. But, not the most zealous follower of Plato, to whose sect he belonged, not Porphyry himself, who informs us that ‘he was four times united by an * in-

* Plotinus himself endeavours to describe the nature of this mystical union with the Deity. (“if ’tis not sense, at least ’tis Greek”) *En. vi. l. 9. c. 10.* He gives, likewise, an account of his experiencing the rapturous sensation. *En. iv. l. 8. c. 1.* We recommend this passage to the learned reader's attention; the ideas contained in it, however visionary, are truly sublime.

effable

effable energy with the divinity,' was a greater enthusiast in regard to Plotinus and his doctrines than Mr. Taylor; who gravely informs us that, 'however such an account may be ridiculed in the present age, it will be credited by every one who has properly explored the profundity of his mind.' To explore this profundity is no easy task. When human reason, and such was the case of Plotinus, applies itself to objects beyond its reach, it is soon lost in the unfathomable abyss. His knowledge was extensive, and his ideas sublime. But his diction is remarkably obscure, bewildered in the maze of metaphysics and abstract speculation; his expressions fail him in communicating to others what must, in general, have been confusedly and indistinctly apprehended by himself. Though Mr. Taylor has taken great liberty in condensing and expanding his ideas, they are still often defective in clearness and perspicuity. The using words differently, in a metaphysical sense, from what they commonly signify, contributes not a little to this difficulty of understanding Plotinus, and other Platonic writers. The words *intellect*, *energy*, *idea*, &c. as applied to them, are often very remote from their common acceptation. What is now offered is intended as a specimen of the manner in which our author intends to translate all the works of Plotinus, should the present attempt be favourably received. 'He desires no other reward of his labour than to have the expences of printing defrayed, and to see *truth propagated in his native tongue*.' We before observed that Mr. Taylor seemed to place implicit faith in the reveries of Platonism; and a variety of passages in the present work confirm our opinion. He advises all 'the lovers of truth to enlist under the banners of Plotinus, and vigorously repel the encroachments of error.'

'With respect, says he, to true philosophy, you must be sensible that all modern sects are in a state of barbarous ignorance: for materialism, and its attendant sensuality, have darkened the eyes of the many, with the mists of error; and are continually strengthening their corporeal tie. And can any thing more effectually dissipate this increasing gloom than discourses composed by so sublime a genius, pregnant with the most profound conceptions, and every where full of intellectual light? Can any thing so thoroughly destroy the phantom of false enthusiasm, as establishing the real object of the true?'

Of *true enthusiasm* Mr. Taylor possesses no contemptible share, and we have no objection to his entering the lists; though we apprehend a contest between the Platonists and Materialists would be of little importance to *religious truth*. 'Non tali auxilio nec defensoribus istis eget.'

The

The first part of this performance treats of *the beautiful* while connected with corporeal nature. It is supposed to consist not only in personal charms, and such things as are objects of the sight, but in the skilful combination of words, harmony of sounds, actions, sciences, and mental virtues. The soul endued with the latter is mentioned as possessing the beautiful in the most exalted degree ; ‘ it becomes form and reason, is altogether * incorporeal and intellectual, and participates of that divine nature which is the fountain of loveliness ; it becomes † *intellect*, and enjoys, in vision, the *beautiful* itself.’

The mode we are to pursue, in order to obtain this spiritual union with the Deity, fills the remaining part of the discourse. We are directed to enter deep into ourselves, to withdraw our view from corporeal objects, and fix our minds in contemplation on the source of all beauty and perfection.—We are conscious that the sketch we have given of the work before us is slight and imperfect. But the metaphysical subtleties of some passages, and the obscurity in which others are involved, would render a minute investigation almost as tedious and unpleasant to us, as the reading it would be to the pseudo-philosophers of this degenerate age ; with whom Mr. Taylor says, ‘ the crucible and air-pump are alone the standards of truth ; who think nothing real but what the hand can grasp, or the corporeal eye perceive ; and nothing useful but what pampers the appetite, or fills the purse !’ ‘ *Pudet hæc opprobria nobis.*’

Edward ; or, the Curate. A Poem. By the Rev. Samuel Hoole, A. M. 4to. 3s. Doddsley.

THE little narrative contained in this poem is well told, and probably true. A mutual attachment having taken place between the curate and daughter of the 'squire, the latter, on her refusing to give him up, rejects and disinherits her. Every happiness, except competence, attends the lovers ; and this deficiency, by degrees, fours all their enjoyments. The sensibility of Edward is shocked at seeing his wife, whose merit, beauty, and rank in life, entitled her to an elevated situation, obliged to submit to the lowest menial offices. De-

* — purumque reliquit

Æthereum sensum, atque aurâ simplicis ignem. Lu.

† Very different meanings are signified by this word among the Platonists. It sometimes means the soul ; at others, its intellectual faculty, or a divine essence, by which it is irradiated,—the principle of order and distinction, the source and giver of forms, &c. It is, likewise, the second Being in the Platonic system ; the first *existence*, this *mind* : and here it seems to imply a union or participation with the divine mind.

spondence

spondence and sickness ensue ; of which the lady, alarmed on her husband's account, soon becomes equally the prey, and they fall victims to the tenderness of their feelings for each other. Some other characters are introduced, but this is the principal outline of the story ; which, simple as it is, interests the mind to no common degree. From a poem like this, almost uniformly correct, it is difficult to select any independent passage that will give a sufficient idea of its general merit. The style is always easy and polished, and its principal beauty seems to result from the harmony of the whole. We shall, however, venture to transcribe the passage which paints the progress of Edward and Caroline's affection : the reflections interspersed naturally flow from the subject, and are elegantly expressed.

‘ Oft does young Edward’s ear drink in the lay,
The heavenly lay this breathing cherub sings ;
Her bower he haunts the livelong summer day,
While, with her harp, the listening valley rings.
And oft on winter evening will he sit
In converse sweet beside the social fire,
Partake the banquet rare of genuine wit,
While gentleness and joy her honied lips inspire.

Thus, with destructive voice, the sirens sung—
But ah ! this guileless lady means not so !
Yet hear no more, fond youth ! th’ enchanting tongue,
To thee it threatens bitterness and woe !—
But say, couldst thou, severe declaimer ! say
Couldst thou the dear, though fatal pleasure fly ?
From melody celestial turn away,
And close, to bloom divine, thy philosophic eye ?

The maid, all innocent, his converse sought,
And what her ear received her mind retained ;
The lore of science from his lips she caught,
Till on her heart Love’s sweet infection gained.
Oft from her bosom stole th’ unbidden sigh,
Her cheek grew warm when Edward met her view,
And now at village church, she knew not why,
Though still attentive there, she more attentive grew.

Thus unperceived both fed the young desire,
Till the strong passion laughed at all control ;
In her, though bright, yet gentle was the fire,
But Edward’s mightier flame consumed his soul.
O thou ! who wealth or fame hast made thy choice,
Watch the first faint attack of mining love,
That moment fly, when once the melting voice
Or radiant eye begins thy changing pulse to move.

Why should I tell, what many a tale can show?—
 The weak resolve, forgot as soon as made,
 The thrilling transport, and the burning woe,
 Which now by turns their days and nights invade,
 Why should I tell? for who has never loved?—
 Each vowed from each to hide the stifled flame;
 But soon, alas! by sudden impulse moved,
 What long their eyes had shewn, their mutual lips proclaim.’

The pensive disposition ascribed to Edward, in the twenty-fourth stanza of the second canto, not a little resembles that of Edwin, as given in the 18th stanza of the first book of the *Minstrel*. The similarity of the diction strengthens the likeness. Mr. Hoole has been scarcely less successful than Dr. Beattie, in imitating the style of Spencer. His awkward and uncouth phrases are judiciously rejected, but his manner and phraseology is pretty closely followed; and the antiquated expressions occasionally intermixed, tend to throw an air of venerable simplicity over the performance.

*Poems on various Subjects. By John Thelwall. In Two Volumes.
 Vol. I. 12mo. 3s. Denis.*

WHO or what Mr. Thelwall is, we know not; and are almost equally at a loss what to say about his productions. He has too much merit, to deserve any severe censure; too many defects, to vindicate us in giving any high degree of approbation. He professes that he is unacquainted with classic literature, and his grammatical errors sufficiently shew it; yet, in some places, his genius has supplied the defects of education, as the following stanzas, particularly the last, equally just and picturesque, will evince.

‘ And now they reach a ruin’d pile,
 Of grandeur once the seat,
 And wind thro’ many a Gothic isle,
 To Rowland’s lone retreat.

Then up the marble steps they climb,
 And to his room arrive,
 Whose moss-grown walls, decay’d by time,
 The nestling swallows hive.

With creeping ivy overgrown
 Was one small casement seen;
 Thro’ one the moon obstructed shone,
 And cast a chequer’d gleen:

For this the ivy fring’d around,
 And crept fantastic thro’;
 And close the shatter’d frame it bound,
 And up the roof it grew.’

Another

Another description, of a different kind, will give no unfavourable idea of the author's fancy. Puck being commanded by the fairy queen to find out the night-mare, and 'work on fair Egwina woe,' thus executes his commission.

The elve obedient strecht his wing,
And swift to Lincoln's fens arriv'd,
And marking round a mystic ring,
The ground unclos'd, and down he div'd;
In shorter time he there did flit
Than I have been relating it.

There, stretch'd upon the foggy swamp,
Where toads and evels crawl around,
And breathing est a murky damp,
The fiend deform'd asleep he found;
While Will-o'-wispes, with anticks strange,
Did round the dungeon trembling range.
And ever did adown distill

Unwholesome damps and aguish dew.
Which numb'd the breast with baneful chill,
And ran the trembling sinews thro'.

Then did the elve the fiend awake,
And thus, with oafish stare, she spake:

"What would'st thou, Puck, that I should do?"

What is thy queen's supreme command?

Who now must Mab's resentment rue?

Who let her milk-dish empty stand?

Or who hath hateful nightshade spread

Around the place she loves to tread?"

Why the author substitutes *elve* for *elf*, we know not. But to proceed: having asked some farther questions of a similar nature, Puck delivers his message, and

'Away they flitted. As they fled,

The find from cypress brush'd the dews,

And chilling drops from willows shed,

And damps that wash the baleful yews;

And froth of toads, and serpents tears

She gather'd in her shaggy ears.

Then came they to the fair-one's bed,

Where they her sleeping charms survey'd:

One snowy arm beneath her head,

And one below her paps was laid:

May seem her dreams were sweet the while,

For on her face she wore a smile.

Then first the night-mare o'er her shook,

Upon her breast, the baleful dew,

And with her hoof her bosom strook,

That black the fading beauties grew;

Then Puck across the goblin threw

The stiffen'd maid, and off they flew.'

These lines indicate an original and bold imagination, and several passages of a similar nature might be produced; but we must acknowledge that they are too often obscured by others of a different kind. These faults, however, as we observed, are to be attributed to a want of education, not of abilities: the sensibility which the author discovers, and moral tendency of his poems, entitle them to a candid reception.

The Miscellaneous Companions. By William Matthews. 3 Vols. Small 8vo. 9s. sewed. Dilly.

THE first volume of this work contains A Short Tour of Observation and Sentiment through a Part of South Wales. The traveller sets out from Bristol, and finishes his journey at Haverfordwest. His account of places and incidents, in this Tour, is agreeably intermixed with reflections, in which the author seems to aim more at the improvement than the mere entertainment of his readers. An idea of his manner will best be conceived from a specimen.

‘ — of all the views and situations which present themselves on this road, none excels the beautifully diversified region of Briton Ferry, about seven miles short of Swansea.

‘ To describe this spot, by boldness of surrounding eminences, spaciousness of vallies, grandeur and beauty of trees and woodlands, extent of water and verdure; and in short, a scene of the sweetest habitations for men, birds, beasts, and fishes, would be to leave much to the province of the reader's imagination, or to be conceived in an actual survey.

‘ However, I must not refrain from saying more particularly, that from the eastern side the traveller approaches this ferry through plantations and inclosures belonging to a few houses on either hand, that are in my opinion beyond comparison the most pleasantly situated for rural gratification, of any that had struck my observation in the course of many years. Those ornamented inclosures and habitations, among which are a little box belonging to lord Vernon, and the more ample inclosures and domains of a baronet, are situated near the opening to the ferry, which is sudden and striking—presenting a surface of water, which, when the tide is fully in, is about a mile over, and beautifully adorned with woody prominences on both sides. The water in itself is a point of the channel, running up to the little port of Neath, about five or six miles to the east of this passage.

‘ The descent to the water, at ebb, is over a craggy surface of rocks, not a little troublesome to an English horse, used to smooth roads; but the Welch horses run over these rocks, and leap from them into the boats, either led by, or carrying their

their riders, almost with as much facility as the dog which runs by their side.

‘ To an English traveller, the scene, when busy, is exceedingly picturesque. The sensation of pleasure is strongly impressed on the mind at first view ; but my passage over this pleasant ferry was accompanied with a most mortifying proof, that there is no scene amidst the variety of this world, however removed from the seats of luxury and artificial dissipation—however awfully pleasing in itself—however contrived by nature for the simple and innocent reveries of the swain or the philosopher, that can be always sacred to innocence and to virtue ; for just as I quitted the boat, with a mind serene as the place itself, and that serenity perhaps increased by the gliding motion by which I had passed over, a young Welch rake came and leaped his horse into the boat, storming, partly in Welch, at the boatman ; but cursing and swearing in English, a most violent volley of profanation and abuse—apparently for some supposed affront formerly offered him.

‘ My imagination had been before calmly feasting on the silence, natural magnificence—and, as I thought, sacred grandeur—of a place, which seemed to be formed for delight and devotion, in a mind at all accustomed to seriousness : but ah ! said I, human nature, and the baleful deformity of human violence, are every where to be found—the subjects of lamentation and regret !

‘ It will not, indeed, be ultimately thus in heaven ; but alas ! by what marvellous provision of mercy, and by what pangs of penitence, now unfelt and despised, must those of the multitude, that rush into wickedness as the horse into the battle, ever be able to come there !

‘ The passage of this prophane young man over the ferry, excited in me a train of ideas, from sacred and heathen theology, respecting the “ great gulph fixed between the realms of happiness and woe,” which, whosoever passeth at last, can never return by again ! The river Styx—the boat and office of Charon—and the gloom of attendant imagery, crowded upon my mind, convincing me, that even at Briton Ferry, I was yet in the land of tribulation !’

The second volume contains Maxims and Thoughts, with Reflections on Select Passages of Scripture. And the third consists of Dissertations on particular Subjects and Occasions ; with Dialogues in the World of Spirits. The Dissertation on Everlasting Punishment is particularly worthy of perusal. Mr. Matthews is evidently an intelligent, serious, moral writer, and his miscellanies will afford both pleasure and religious profit to those of a similar disposition.

Reflections, Moral and Political. 2 Vols. 12mo. 6s. sewed.
Bell, Edinburgh; Robinsons, London.

THIS work commences with an Historical Deduction of the Constitution of England, which is drawn up with judgment and perspicuity. The author next takes a comparative view of the French monarchy in church and state, and assigns the reasons of that contrast which it forms to the government of England.

‘ If the true source of English liberty was the great and early power of the kings; if that power was owing to the revolution of the Conquest, with its concomitant sudden influx of the feudal system in all its vigour, which acknowledged but one lord paramount, and from him, downwards, a subordination and subjection, through all ranks of men, without competition and control: so, on the other hand, to the want of that early union in France, to its long continued division into many fiefs, and, among them, the crown only the principal fief, retrenched in its power by the rivalry of its turbulent vassals, is to be attributed its want of liberty. The government of that, as well as all the other feudal nations on the continent, owing to the same causes, was at first a tyrannical aristocracy, afterwards changed to absolute monarchy; the transition was but from a few to one absolute master.

‘ Singular has been that of this country, and different from all the rest, in experiencing only a change from absolute to limited monarchy. In all the seignories in France, the people suffered the most extreme oppression; their want of concerted measures, from the number of their oppressors, prevented any being effectual for the redress of grievances; their tumultuary insurrections, at different times, and in different places, not all at once, and of a people embarked in one common cause, asserting their rights as men, in vindication of their liberties, were easily suppressed, with additional aggravations of the yoke. In all encroachments made on the crown by the nobles, in the wars they successfully waged with it, they were to their own advantage only; and the treaties entered into, contained no stipulations in favour of the people, as that shews concluded between Lewis XI. and several of the princes and peers of France, entitled a treaty made at St. Maur, September 29, 1465. In this treaty, which was made in order to terminate a war, as it was styled, *pro bono publico*, no provision was made but for the power of a few lords; not a word was inserted for the people. It is this treaty that De Lolme so forcibly contrasts with the Magna Charta, where special provisions were made for the bondman.’

In

In investigating the progressive changes of the French government, the author justly observes, that the first check which the growth of the feudal system received, in all the countries where it prevailed, was from the general frenzy of the crusades. Much of the turbulent spirit of the seigneurs evaporated, and much of the means that supported it was wasted in those fruitless expeditions. Of the policy of the kings, in afterwards extending their own authority, he gives the following account.

‘ It was such a singularly fortunate train of events, such admirable policy, that enabled England, so successfully, to cope with its neighbours on the island, and on the continent, and in the midst of its contests with both, to be continually adding to its strength, improving its resources, first, in the conquest of Ireland, by Henry II. then in that of Wales, by Edward I.

‘ The progressive changes in the French government are what now require investigation. The first check the growth of the feudal system received, in all the countries it prevailed in, was from the general phrenzy of the crusades: much of the turbulent spirit of the seigneurs evaporated, much of the means that supported it was wasted in those fruitless expeditions. The territorial jurisdictions they possessed, were the chief sources of their power and independence; the first attacks of their kings, in the extension of their authority, were necessarily directed against them. It was by artful and indirect methods they proceeded to undermine what they were not by open force enabled to effect the demolition of: first, in the appointment of the *missi dominici*, or commissaries, for the near inspection of the judicial proceedings in the seignories, next in the replacing of them by the grand baillies, who, *if*, at first, few in number, only four, of a limited authority, having cognizance only of particular causes, such as were royal, gradually increased in number, and in proportion to their increase of numbers, extended their jurisdiction, and from a restriction of it to a certain class of causes, at length comprehended within it all indiscriminately. The establishment of the parliaments and appeals to them, and the king’s courts, completed the triumph of the royal authority over the feudal jurisdictions. The first fruits of which were the venality of the judicial offices, a gross abuse at first tolerated, afterwards screened under the sanction of law, and worse than any practised in the seignior courts, which they were meant to correct.’

The next essay contains Remarks on the English Constitution, compared with the Roman and other ancient and modern

Republics: after which he proceeds to make observations on the government, the relative state of the finances of Great Britain and France, and the relative state of resources and drains in both countries, with the most suitable means of reform. In these various political enquiries, which have been so frequently discussed, it cannot be expected that we should find much new observation; but the author appears acquainted with his subject, and always places it in a clear light.

The second volume contains Miscellanies in Prose and Verse, Of the former class, the principal are, an Introduction on Taste, and a Critical Dissertation, where we meet with many judicious remarks. With respect to the cadence and harmony of the English poems, we cannot award the author much praise; but in the Latin compositions, where he is governed by the laws of prosody, we find him more successful.

FOREIGN LITERARY INTELLIGENCE.

(Continued from p. 213.)

THOUGH our object is rather to give some observations relating to different publications, or at least to give an account of those which are in contemplation, we cannot resist the impulse we feel to step out of our way, on account of a very useful manuscript astronomical table by M. Antoine, engineer of the states of Burgundy, and member of the academy of Dijon. This table is a very extensive one, and the result of much labour. It is divided into twelve departments for each month; and, under each, is marked in every day the astronomical appearances of that day; so that by inspection the face of the heavens at that time is thoroughly understood. We shall select an example. The 30th of September the sun rises at 6^h 9', and sets at 5^h 50'. The moon will rise at 7^h 1' in the evening, pass the meridian at 2^h 16', and set at 10^h 8' in the morning. Venus will rise at 5^h 40' in the morning, and disappear at 5^h 59' in the morning; Mars at 10^h 13' in the evening, and disappear at 5^h 9' in the morning; Jupiter rises at 9^h 17' in the evening, its passage over the meridian will be at 16^h 5' in the morning, and he will disappear 23 minutes afterwards. Saturn appears at 6^h 30', passes the meridian at 9^h $\frac{1}{4}$, and sets at 2^h 6' in the morning. Herschell rises at 54 minutes after eleven in the morning, and disappears 39 minutes after 4^h. This table, it will be obvious, is a very convenient one; and M. Antoine advises every one to establish a little observatory in their gardens who have any convenience for it, or any taste for the science. The kind of observatory which he recommends is neither difficult of construction or expensive. It is only necessary to suspend two plumb lines ten or twelve feet high, at four or five feet from each other; so that to the eye of a person facing

facing the North they shall make it but one line, and be so directed, that this line may conceal the polar star, or rather a point about two degrees on one side the polar star, towards the first star in the tail of the Great Bear. In this way the observer will have, 1. A perfect meridian, for at noon the shade of one of the cords will fall on the other cord. 2. An observatory to mark the passage of stars over the meridians at night. With his table, and this inconsiderable apparatus, all the planets will be easily known. We shall transcribe the appearances of a distant day, that our readers, if they choose to construct it, may exemplify its use. On the first of next December the moon passes the meridian at $5^h 34'$ of the morning; Mars at $3^h 26'$ in the morning; Jupiter at $38'$ after twelve at night; Saturn at $13'$ after five in the evening, at 40 minutes after three in the morning. The planet then which is concealed by the plumbs is known to be the same which is said to pass the meridian at that time; but when this observation is made, the back must be turned to the North. This table is calculated for the meridian of Dijon: some allowance must be made for the difference of longitude, which is about $2\frac{3}{4}$ east of Paris, about $5\frac{1}{4}$ east of London.

While science has migrated with population westward, and perhaps may be farther migrating, it is not unpleasing to observe, that the original country where astronomy rose as a science, is not wholly forsaken by it, though the revival is owing to its western branches. In a word, an astronomical observatory has been established by the French at Bagdat, where the Chaldeans once observed, and where the more enlightened caliphs preserved a spark of learning, and endeavoured for a time to revive the flame. M. Beauchamp, the vicar-general of Babylon, is the observer. M. Castries granted him from the crown a new set of instruments, and M. Beauchamp has recognized the favour by affixing to his observatory a suitable inscription. It is, however, more to the purpose of this part of our Review, to mention, that this successor of the Chaldeans has sent home some interesting observations relating to the passage of Mercury over the sun, the 4th of May, 1780. The interior contact on the entrance was observed to be at $6^h 0' 5''$; in the morning: the interior contact, on its departure, at $11^h 22' 12''$, and the total separation at $11^h 26' 48''$. M. Lambre, from these observations, has calculated the real time of the true conjunction to be $8^h 4'$; the true latitude $11' 43''$; and the error of M. de la Lande's tables on the geometric longitude to be $2' 44''$. These results accord sufficiently with those drawn from the observations at Petersburg and Upsal, compared with the observations at Paris. M. Lambre has allowed in his calculations for the aberration of the sun, and that of Mercury in longitude. This observation made in Asia, has given a certainty to these results, which we could not have hoped for from what had been observed in Europe only. M. Beauchamp has also sent to the academy

demy a new chart of Mesopotamia, of the courses of the Tygris and the Euphrates. He means to pass the winter at Ispahan, and then to go to the Caspian, to determine the longitudes of places on its coasts, and finally to ascertain its real direction, and to settle the dispute on this subject which we formerly noticed. We hope again to rejoin him.

We cannot leave our astronomical information, without mentioning M. le Gentil's memoir lately read to the Royal Academy of Sciences, on the use of telescopes with two object-glasses (*lunettes binocles*). We need not mention, that this idea of seeing celestial objects with both eyes is not a new one; and that many attempts have been made to put it in execution, with different success. The design is undoubtedly practicable within certain limits; and, within these limits, M. le Gentil has executed it. But there is no reason to think that it will be extended farther, or be generally employed. In his first instrument he used eye-glasses of three inches focus, which magnified only about forty-eight times. They were joined together by bands, at the distance, and in the direction of the two optic pencils; and our academician speaks in warm terms of the extensive field the telescope, the apparent size of the object, which was not a very distant one, and the precision with which the picture was defined. When viewed by both eyes, it was much brighter, and more distinct, than when viewed through either glass with one only. He then tried glasses of two inches focus, which magnified seventy-two times, and then the picture was not well defined: in fact, one glass was finished with more accuracy than the other. Our author next employed Pere Gaudibert, a Jacobin, who had acquired some reputation in dioptrics. He made, after several trials, two object-glasses, the aperture of each of which was twenty-two lines, and these were adapted to a telescope whose eye-glasses were only 17 or 18 lines of focus, about $\frac{3}{4}$ of an inch: 'The whole, he says, was as well executed as it could have been in England.' It magnified ninety-eight or ninety-nine times, with the greatest clearness and precision. He observed the spots on the sun, the stars styled double ones, and the nebulae; but gives no particular remarks on them, because he means to repeat the observations. One experiment is curious. By means of his apparatus he could separate these two telescopes while he was looking at the sun; and he then saw two distinct images, sufficiently exact; but on moving the screws, to bring them again together, the image appeared single, though with so much additional clearness and accuracy, as fully to evince the value of the improvement. The apparent size of the image was also evidently enlarged. They purposed to construct an acromatic telescope of this kind, but death carried off M. le Gentil's coadjutor. The improvements in the glasses were at an end; but, by an approved construction, he made his instrument equal in effect to the best acromatic telescopes, whose aperture was larger. With it he observed the

the transit of Mercury over the sun. The first contact of Mercury was at $8^h 19' 17''$ true time by an excellent pendulum: the middle of the passage out was at $8^h 20' 59''$; the total separation at $8^h 22' 45''$.

To step from the heavens to the earth, in our literary career, is an easy task; but we have found it difficult to collect any thing very interesting or satisfactory relating to its history. At the last fair at Leipzig, new books of value were very scarce. There were some religious tracts of little importance; a little German jurisprudence; and in natural history and medicine, only some new editions without improvement. In the new science which we lately mentioned, statistics, we have met with no professed work. In a periodical publication styled the *Deutsches Museum*, there are some curious facts of this kind taken from a German work of great credit. We shall select a few little known. The population of Galicia increased above 100,000 from 1783 to the end of 1784. In three years, at least 10,000 foreign families migrated to the Banet in Transylvania, and to the Bukowine: twenty-six families arrived there from Geneva, in the beginning of 1785, and established, among some others, cotton manufactories, and watch-making. Twenty-six families of Badé Dourlan also obtained an asylum there. The Jews in the emperor's dominions are calculated to amount to 223,100, without reckoning those in Hungary, the Low Countries, and the Milanese. These facts are of importance in many views: at least they point out the advantages derived from a tolerating spirit, and the inconveniencies of a foreign protection.

The commerce of Bohemia is said to produce two or three millions of florins per annum. In Moravia, cloth is weaved annually to a very considerable amount. Austrian Silesia has cattle, mines, manufactures, and an increasing population. Lower Austria, the richest and most fertile country in Germany, furnishes every year about two million hemers of wine, and 680,000 quintals of salt, producing 3,500,000 florins. The exports to the Levant amount to six, and the returns to nine millions. The internal part of Austria is at least fertile in mines, which afford a little gold, 2000 marks of silver, a good deal of lead and copper, and 2000 quintals of quicksilver every year. The manufactures of cloth are supposed to produce 400,000 florins. The commissions are said to be considerable, and the external commerce to be worth two millions. The Tyrol has fine forests, and rich mines of silver and of copper. Anterior Austria has cattle and fruits in excess. The Austrian Low Countries are well known. Austrian Lombardy is a fertile garden: its principal wealth is silk, either in a raw or wrought state; it is said to produce 4,500,000 florins—the value of the cheese exported is estimated at 300,000; of wheat at 700,000; and of wool 1,000,000. Hungary abounds in every sort of mines: it produces tobacco, flax, and hemp, with herds of cattle so
numerous

numerous that 180,000 oxen have been said to be drawn from it in one year. With riches so great, the country does not increase in population and rank: we have no reason to believe that these accounts are exaggerated; but the situation of the kingdoms which produce them, prevent any very considerable external commerce.

If the emperor's dominions, in all their extent, and with many advantages, do not rise in prosperity or importance, we shall find that another vast kingdom, though more flourishing, still improves in a degree little proportioned to its size, and the other circumstances of its situation. Many sovereigns as enlightened and attentive as the present empress, will be required before Russia will very greatly influence the affairs of the South of Europe. She proceeds, however, with care, and with all the activity suited to a mass so unwieldy. The plan which is now in execution of collecting, into one view, the languages, jargons, and dialects of this numerous nation, is undoubtedly of great importance. We do not expect, from the philological labours of Mr. Pallas, that we shall ascertain the origin of the Russians, or pursue into their deserts the remains of any of the ancient nations; yet the work deserves our attention, and may reward our pains with discoveries little suspected. We have now been led to speak of them, not only from analogy, but from the publication of M. Falk's third volume of *Memoirs*, designed to illustrate the *Topography of the Russian Empire*. This is a very important work, which we cannot examine at length, and have therefore introduced it in this place, to select a few facts from the different volumes.

The *Memoirs of Falk*, and the companion of his journey, *Bardanes*, relate to the whole country between Petersburg and Moscow, and from thence to the Kolomnar, to the governments of Riafan, of Penfa, and Tambow; to the countries watered by the Medewiza, the Southern Don, and the Terek; to Casan, Astrachan, the country of the Calmouks, Tobolski, the Ob, Bucharia, and China, &c. But we cannot follow our author particularly, and must adhere to the separate observations; those of the first volume are of the kind to which the other parts of this article belong. There is in the village of Morscha, in the government of Penfa, a distillery, which furnishes every year 60,000 gallons of eau de vie. At Terek they plant, in great abundance, the ricinus, from whence they express good oil for burning; and their oil for eating is procured from the seeds of the sesamum, proposed to be cultivated in the southern parts of Germany. In 1771, in the fifteen districts of the government of Usa, to 697 births there were but 364 deaths, of which four were from 81 to 89, one of 90, another of 91, one of 100, another of 121. Our author observes, that the Aral was formerly joined to the Caspian, which we have already mentioned, on the authority of M. Pallas, was once probably united to the Euxine. The bed between the

Aral

Aral and the Caspian was said to be filled with sand in consequence of a tempest; but it is more probable that the sand was accumulated after the communication was destroyed, by the waters being drawn off; for, on every side, at the eastern end of the Mediterranean, the land has gained on the sea; and the bed of the waters which united the Caspian and Euxine is little changed, though the waters have disappeared.

The second volume relates to minerals and plants: the plants are arranged according to the system of Linnæus. At Terek and Astrachan, instead of sugar to preserve the fruits, they use the juice of the ripest, softest raisins, boiled to the consistence of a syrup. The leaves of saxifrage are dried, and sold under the title of the tea of Tschagir; and, in all Siberia, they are put into boiling water after being rubbed between the hands, and used as the Chinese tea. The Tartars employ the threads of motherwort, and of several kinds of nettles, instead of hemp and flax. The Calmucs eat the root of the wild ranunculus.

The third volume contains the history of animals, with plates of the quadrupeds and birds. The Caban and the Casan are filled with wild horses, which go in troops of from five to twenty. There, and in Bucharia, are found also herds of wild asses. The Tartars are said to make paper with the bark of the mulberry tree.

We must not conclude this sketch without some notice of the antagonists of this vast power, perhaps their destined victims, we mean the Turks. At the time of their decline it is proposed to write their history. The prospectus lies before us, and it seems to promise a complete work. It is to consist of six or eight volumes in folio, and the price will be about 900 livres. (37l. 10s.) The subscription to each of the two first volumes is 150 livres (about six guineas), to be paid on the receipt of the work. The first volume appeared in July; the second is to be published in six months from that period, and the others in succession. The subscriptions were to be paid to M. Didot, but we are informed that the price is now risen to 180 livres for each of the two first volumes. The work will be enriched with 100 plates, without reckoning the portraits of the sultans, copied from the original pictures of the seraglio, and with more than 300 figures, representing the different customs of the empire. They will be well executed under the direction of M. Cochin, M. Moreau junior, and M. Barbier sen. The prospectus is written with singular spirit and precision. It points out the different portions of the work with great accuracy, and leads us to form the most sanguine expectations of its execution. The laws and customs of the Turks, a subject very little understood in Europe, form a large and interesting part of the work. The title is *Tableau Generale de l'Empire Othoman*; and the author is M. de Mouradgea d'Ohsson.

Essais

Essais sur l'Hygrometrie. Par Horace-Benedict de Saussure, Professeur de Philosophie a Geneve. (Concluded.)

THE science of meteorology is still, we have said, uncertain, and its uncertainty is particularly conspicuous, in our knowing so imperfectly the state of water in the air, capable of affecting the hygrometer. It is not the quantity which in reality affects it, though the language of this volume seems to support that opinion; but it is the form in which it subsists, and the relative affinities between the attractive powers of the hair and the air. The hygrometer may perhaps be said to be the measure of the excess of the water over that quantity, which the air can properly contain with greater obstinacy than the hair can attract it. Or in other words, it is a measure of the dissolvent power of the air in its greatest force. The means, however, by which vapours are suspended we shall presently consider.

In the sixth chapter, M. Saussure examines what effects the rarefaction and condensation of the atmosphere produce on the hygrometer. Rarefaction may be expected to dry the air; and, in fact, it must do so if we judge from the instrument, since fewer particles of moist air are then contiguous to the hair. It appeared, by experiment, that this was really the case; and the dew, which is seen on the sides of the receiver on exhausting, was found to come from the cylinders, and probably to arise from the decomposition of the oil, in moving the pistons. Condensation, on the contrary, makes the air appear more moist. But, by every precaution, it was not possible to produce a dryness in the exact ratio of the rarefaction; the air was always less dry than in proportion to its rarity. Our author explains this fact with sufficient clearness.

M. Saussure then enquires, whether the agitation of the air increases its dissolvent power. It seemed to do so; but it was found that the change really arose from the drier air above, mixing with the inferior strata, which are usually more moist. Electricity did not affect the instrument in any degree: its influence is on water in a separate state, not when combined with the air: in the former it increases evaporation, while in the latter it produces no change. Inflammable air seems to be moister than common air; but the difference is very inconsiderable. It does not appear, that the addition of this gas makes common air deposit the humidity which it contained, and indeed, though one of its component parts is perhaps water, yet the water is too intimately united with the other ingredients to influence the hygrometer. Fixed air had no effect on the instrument different from common air. The inflammable air had a great effect on silver, changing it to a beautiful reddish purple: when saturated with water it seemed to blacken copper, and change the surface of mercury to a deep blue, bordering on purple. The last chapter of this essay contains some useful tables, with an explanation of the methods in which they were constructed.

The

The third Essay is on the Theory of Evaporation. M. Saussure adopts the opinion of M. le Roy, suggested also by Dr. Franklin, and Dr. Hamilton of Dublin. M. le Roy seems undoubtedly to deserve the credit of having first published this opinion, though his successors, in this path, did not probably borrow from him. They were as much the authors of this theory as M. le Roy. M. Saussure, however, supposes that the water is expanded by its union with the matter of heat, and in reality becomes an elastic fluid before it be dissolved. The question on the cause of evaporation deserves a clear and copious examination, which we wish that our limits would admit, and which we hope we shall be able to engage in, when our avocations are less urgent. We must now rather follow our author in explaining the different states of vapour from the pure elastic vapour, which we suspect to be really decomposed water, to this vapour loaded with different degrees of humidity, down to the spheres of vapour which arise from boiling water. The existence of these spheres have been contested, but M. Saussure observes, that they may be evidently seen with a microscope, whose focus is about an inch, or an inch and a half. The size of these vesicles is supposed, from examination with a microscope, armed with a micrometer, to be about the 3600th part of an inch: the thickness of the film of water, calculated from the experiments of Newton with soap bubbles, and the colours which they exhibit, is said to be about the 50,000th part of an inch. This calculation must necessarily be erroneous; for bubbles of this kind would be too heavy to rise in the air; and it is not difficult to see the source of the error. The colours in Newton's soap bubbles were formed, not only by refraction in a thicker fluid, but through media of very different densities. His bubbles were filled with air, and with air from the lungs. On the contrary, if a spherule of water be expanded by increasing the repulsive power of the atoms of which it is composed, nothing can be contained in that sphere which is formed from the spherule, but the fluid originally interposed in the interstices of its component particle; and this fluid is probably very much more rare than air. The spherules which compose fogs seem to be denser than those produced by boiling water, and probably do contain air. These must be expanded by heat before they can be dissolved in the atmosphere. If clouds are formed of such spheres, they must be of the former, and the lighter kind; from the reports of those who ascend high mountains, and of aeronauts, it is probable that they are so. M. Saussure thinks they owe their lightness to the repulsive power of their atmospheres, but does not decide on the nature of it: he thinks it evident that they are an intermediate step between air supersaturated with water, and solid drops. This last state they always assume either before they fall, or are frozen. From the sudden formation of clouds, composed of these vesicles, the change seems to be a very inconsiderable one.

In

In the next chapter the author examines into the cause of evaporation, in a very rarefied air, or the vacuum usually produced by the air pump; and in this chapter he explains the almost insuperable difficulty, which must arise from this appearance, if it be supposed that evaporation proceeds from solution only. At the same time he explains the cause of vapour, which sometimes appears on exhausting the receiver, even when its former source is shut up, and at least shows, that the descent of the thermometer, in the same situation, is not owing to the coldness produced by evaporation. It probably proceeds from the elasticity of the tube recovering itself from the effects of the pressure, on the removal of the weight of the atmosphere. M. Saussure then endeavours to show, that evaporation does not proceed from the passage of fire from one body to another; which at the same time carries away the water combined with it, without producing any previous change in the water.

The next subject is on the quantity of water evaporated; which, *cæteris paribus*, is proved to be in the proportion of the surfaces. The evaporation from ice follows the same laws: it appears that it decreases in proportion to the cold, though some philosophers entertain a different opinion. Yet in the moment of congelation the evaporation is increased, and in a greater proportion if the congelation is sudden. Some substances united with water increase its tendency to evaporate: others lessen it. Some remarks on Walerius's opinion are joined to this essay; but the subject is lost in uncertainty; and the essay concludes with a recapitulation of what has been advanced on evaporation.

The last essay is designed as an application of the foregoing system to some phenomena of meteorology; and the first chapter relates to the distribution of vapours through the atmosphere. These observations we cannot abridge, but may just mention as detached facts, that the cold of the higher regions is seemingly the only limit of the ascent of vapours, and that, in the greatest fogs, the particles of vesicular vapour are separated from each other, by probably three times their bulk of air. M. Saussure thinks that what has been commonly supposed to be the greatest height of the clouds is much too low, and that they may rise at least 13500 toises: a height much beyond that to which the atmosphere has been supposed to extend.

The observations on storms are very extensive. The principles on which our author explains these phenomena are, the height of the elastic vapours, which the cold only restrains, and their acting as conductors between the higher regions of the air, where the electric fluid meets with no, or very little interruption, and the earth. It seems that vapours never rise to any unusual height, without the consequence of violent storms, generally attended with thunder and lightning. A calm and dry season usually precedes the most destructive hurricanes. The particular explanation is very ingenious; but it is, in some respects, partial and defective: besides it is not wholly new.

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The variation of the barometer are inexplicable : M. de Luc thought that vapour was lighter than common air, while M. Saussure seems to have shown that water in evaporating is changed into an elastic fluid, which raises the barometer when inclosed in a receiver. The opinion of M. de Luc, improperly styled a new one, is examined in this volume with great care and accuracy : it appears not well founded ; and, in reality, the changes in the barometer do not always follow the changes in the humidity of the air. Pignotti thought that phlogistic vapours precipitated water from the air, so that these fluids, lighter than air, when accumulated in any quantity, would occasion the mercury to sink, and foretel rain ; but the principle of this theory has also been found to be groundless. The real causes of the variation of the barometer, in our author's opinion, are the variation of heat, the different winds, and the unequal density of the contiguous strata of the air. From these circumstances M. de Saussure explains the changes in this instrument, and particularly the reason why the height of the mercury, near the equator, is subject to very slight varieties. The principal cause is the opposing winds, which either heap up masses of air over one spot, or by a different direction draw away too great a proportion of air, or act in other ways. Our author endeavours to show their connection with rain and dry weather, and, as usual, finds that the barometer is not that infallible guide which it was once supposed. M. de Saussure does not wholly deny the influence of moisture, or of the chemical changes in the state of the air in the barometer, though he does not explain how they operate : we shall more readily agree in his conclusion, that some other cause, hitherto undiscovered, has the principal share in the effect.

The method of making observations on the hygrometer, in different situations, is next described ; the influence which the direct rays of a very bright sun seems to have on it, is also mentioned. The time of the day when the air is most dry, is said to be between three and four in the afternoon ; when it is most moist, about an hour after sun rising : the circumstances in which the author observed the greatest dryness and moisture of the air are chiefly local.

The following chapter contains some remarks on the use of the tables, which are necessary in reducing all hydrometrical observations to the same degree of heat. We began this article with observing, that the changes in this instrument only showed the excess of the attractive power of the hair, for water over that of the air ; and this attractive power of the air is increased by heat. These tables are therefore necessary to ascertain the real humidity, as distinguished from the humidity which the index points out. These distinctions are employed in explaining our author's observations on the Alps, where the hygrometer constantly pointed out great humidity ; but when the degree was corrected by the thermometer, the moisture on the

mountains was often less than that in the valleys. In many observations the hygrometer pointed out extreme humidity. The tables did not indeed correct with precision, when compared with other circumstances, and perhaps some farther correction will still be requisite; but for these differences we must refer to the work. It is indeed true, that the vapours dissolved in the air, are greater in the plains than on the tops of mountains; but the hygrometer is more sensibly affected on the mountains, because the cold precipitates the vapours, and renders them capable of being attracted by the hair.

The prognostics of the weather, from the appearance of the air, are slightly mentioned. The bluish vapour, or rather that vapour which gives to objects a glowing blue colour, is undoubtedly not watery. The true watery vapour, as we have often observed in this country, gives a distinctness to distant objects, and shows their outlines with great precision. These vapours seem to counteract each other, but the nature of the former is not yet explained: we have seen it, even in the midst of hard rains, and it has always portended their cessation in a short time. The halo round the moon, M. de Saussure thinks, is owing to the dew assuming the form of drops, and foretells rain. We agree in the former opinion, particularly from having observed its similarity to the lunar rainbow; but, in this country, it is more commonly followed by wind: perhaps in eight instances out of ten it is followed by a brisk gale within thirty-six hours. One of the prognostics of rain is a cloud passing over the sun, whose edges, or thinner parts, appear coloured from the refraction of the sun's rays: another, which our author does not mention, is a small dark cloud, rising in the S. S. W. about sun setting, when the glowing redness is either absent or very inconsiderable.

The work concludes with some remarks, on what is still wanting, to render the science of meteorology more perfect. The tables, employed to correct the observations, may undoubtedly be amended, and the nature of particular vapours is yet far from being understood. This science is now studied with great eagerness, and we hope soon to be able to add some farther observations on a subject of so much importance.

MONTHLY CATALOGUE.

P O L I T I C A L.

Caricature Anticipations and Enlargements; occasioned by a late pious Proclamation, &c. &c. 8vo. 1s. Kearsley.

THE author will never succeed in the humorous line: when it is intended that we should laugh, we are ready to sleep. The parody of the proclamation, applied to political depravity, is a weak attempt to excite mirth or indignation. The anticipated speeches of lord North and Mr. Pitt, on the revival of
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the motion for the repeal of the test-act, show that he is not unacquainted with his subject, which he might have examined more advantageously in a serious work : at present the speeches are truly caricatured, but we see not the ridicule, till it is pointed out in a grave note. We may perhaps be occasionally dull ; but the author must be truly unfortunate, if he generally wants the assistance of an Index.

Remonstrance of the French Parliament to the King, on the pernicious Tendency of the Stamp-Duty, &c. &c. 8vo. 1s. Robinsons.

This Remonstrance is expressed in terms of loyalty and respect for the French king ; but indicates, at the same time, such spirit, decision, and firmness, as have not, for ages, been exhibited by any parliament of that country. Under the ruins of the ancient constitution, there seems yet to remain a spark of liberty, which, fanned by the example of other nations, may hereafter burst out into a flame, that will destroy the superstructures of despotism.

P O E T R Y.

Sketches of Day. 4to. 3s. Debrett.

As well as we recollect, in the opening of Fielding's Tom Thumb, one of the heroes of the drama expresses himself in the following manner ;

— ' This is a DAY indeed !

A DAY we never saw before !'

And such as the *present*, we heartily wish never to view or review again. It is indeed of so peculiar a complexion, that our eyes are either darkened or dazzled at every effort we make towards obtaining a distinct prospect of its design and tendency. If the reader (we will put his ingenuity but to one trial) can reduce the subsequent passage to common sense, we congratulate him on his penetration. We fairly confess it surpasses our abilities.

' Ambition dreams of office and of state,
But e'en in sleep finds trouble at the gate ;
And forc'rer dæmons swell with vaunting pride,
While majesty still takes a larger stride.'—

' Avaro dreams how best he may enthrall
Young heirs ; he such fish devours, bones and all ;
Into his rav'ning maw each scale is told,
With silver gleaming, and bedropp'd with gold.'

This poem was surely composed in a similar kind of *day-dream*, when, to adopt the author's words,

' Fantastic fancy, dress'd in strange device,
Works on the brain delusive ; in a trice
Calls Mem'ry to her aid ; Reason expell'd,
Joins strange confusion nature ne'er beheld.'

The Highlanders, a Poem. By the Rev. L. Booker. 4to. 2s. 6d. Rivingtons.

This performance contains an eulogium on a brave, virtuous, and distressed people. Its poetical merit is not of the superior kind, but it is written in a sensible manner, and bears evident marks of a humane and liberal mind.

Six Narrative Poems. By Eliza Knipe. 4to. 3s. 6d. Dilly.

The tales are generally related in an easy and familiar style, but are seldom marked with any great vigour of fancy, or energy of expression. We must, however, except the African poem, entitled Otomboka and Omaza. It is not, indeed, always equal, but a savage and appropriated wildness of scenery, a boldness of conception, and force of diction, frequently entitle it to our warm applause. Otomboka, like a Scandinavian bard, animates his heroes in the midst of the combat, and concludes his *war-song* in the following bold and characteristic manner.

‘ That dart flew well ; it pierced a chieftain’s breast :

The genius of the war, from yonder cloud,

Stretch’d his red arm, and wing’d its rapid flight.

The skies are darken’d ; hark ! the thunder rolls ;

Fierce lightnings flash, the angry tempest spreads,

Our fathers sail upon its mighty wings,

And urge their sons to fight ! their armed hands

Wield heav’n’s blue spears, and combat in our cause !—

Lift high the axe ; your enemies shall fall,

And please their spirits with a feast of blood !’

The fair author styles herself an ‘ unlettered Muse, who trembles at the severity of criticism, and dares not hope much even from candour.’ Her apprehensions, we trust, are entirely groundless. Though *severe criticism* would undoubtedly condemn some passages, candour will not only excuse, but approve, the greater part of these poems.

Poems consisting chiefly of Original Pieces. By the Rev. J. Whitehouse. 8vo. 3s. 6d. in Boards. Robinsons.

This performance consists of elegies, odes, sonnets, and inscriptions. Many passages are evidently dictated by genius, but they are often confused, and not properly managed.

‘ Meek twilight from her western chambers comes

With pilgrim feet, and beckons from the hills

Her shadowy train ; bright through the mould’ring arch

Of yon old castle gleams the rising moon :

Now sleeps the storm, that late with giant-arm

Shook the old battlements, and topp’d down

Huge columns from their base : wide o’er the scene

Pale Desolation stalks with horrid strides

From hill to hill : on yon rude monument

Sits red-ey’d Horror, brooding o’er the waste,

Or mounts upon the whirlwind’s rapid wing,

Mix’d with the blast, and roll’d into the storm.’

The first lines are pleasingly descriptive; but the concluding ones, though really good, are not appropriated to the preceding imagery. Desolation might, with propriety, have been introduced as frowning on the wreck, or meditating on the ruins around her; but she should not have appeared in an active department after the storm was past; nor Horror, for the same reason, have been represented as 'mounting the whirlwind.'—It is contradictory to the calmness of the former scene. This elegy is said to have been written near the ruins of a nunnery, improperly styled a castle.

'Here (says the author) Melancholy walks her nightly round,
With haggard looks and wan; pale is her cheek
As nightly mists that clothe the darksome side
Of some hoar hill; gath'ring her tresses long
From off the winds, she roves with measur'd step
Along the grass-grown pavement, glancing oft
An eye on heav'n, and heaving oft a sigh.'

This description is likewise in general good; but the 'glancing of an eye to heaven,' is by no means proper. 'The leaden eye that loves the ground,' is the characteristic of Melancholy. A want of judgment, likewise, appears in the following lively Anacreontic measure being adopted to express the Israelites' lamentation in their Babylonish captivity.

'On the banks where Euphrates rolls rapid away,
The beautiful azure of whose crystal flood
Paints the meads, paints the borders of Babylon gay,
Judæa's sad exiles disconsolate flood.'

Several defects might be pointed out, but they are in general so intermixed with passages of merit, that it would be unfair to separate them. We shall, therefore, content ourselves with informing the reader, that he will at least meet with as much to praise as to condemn, in these poems.

N O V E L S.

The Happy Art of Teazing, a Novel. 12mo. 3s. 6d. Jameson.

This novel has at least teased the Reviewers, and disconcerted the whole corps. It is a political satire, says our politician: there are some shrewd hints in it, which seem to allude to the discovery of the phosphoric æther, adds the chemist—it was certainly written by a madman, or by count Cagliostro, replies another. There was but one point in which we agreed; that it was unintelligible nonsense, too dull to excite resentment at the licentiousness of the author, and too absurd, as well as too insipid, to be injurious.

The Romance of Real Life. By Charlotte Smith. 3 Vols. 12mo. 9s. Cadell.

These little histories are taken from a French work, entitled 'Causes célèbres & intéressants,' cleared from many of the ambiguities,

biguities, and many of the redundancies, which occur in the original. Few romances furnish any thing more incredible than some of these histories; but, as they are real transactions, whether we trust implicitly to the stories, as they are told, or suppose them to have originated from the artifices and impostures of villains, they become extremely interesting, and confirm the opinion, that nothing is so improbable, if it be within the bounds of possibility, but what may sometimes occur. These causes will also contribute to reconcile us to our own judicial proceedings, however attended with delay or expence; and we hope they will not be unprofitable to their ingenious translator, who has selected them with propriety, and told the several stories with great clearness and judgment.

The Adventures of M. Provence, the Hero of the Englishman's Fortnight in Paris, including the History of his Companions. 2 Vols. 12mo. 6s. Kearsley.

These volumes probably owe their origin to France; for an Englishman could never be guilty of so many solecisms in language. We soon found out also the whole stock of the translator. The man who can translate *le petit collet* of an abbé, *the little collar*, because it occurs first in the dictionary, deserves one for his pains. Provence is a rogue transformed to an honest man; but his debaucheries are not distinguished by their elegance, seldom by decorum; and his honesty is put on with little grace, and worn to little advantage. In short, we have seldom seen a work less attracting even to the libertine, and more disgusting to every serious or attentive reader. The Adventures might have remained in their native garb, without exciting in us the smallest wish to have procured them in the English language.

D R A M A T I C.

English Readings; a Comic Piece, in One Act. 8vo. 1s. Dilly.

This is a very pleasant little after-piece. There are sketches of originality in the characters, and true humour in the dialogue. The good things are not, however, always fitted to the character of the speaker; for when they occurred, the author seemed unwilling to lose, and retained them even at the expence of a little impropriety. Mr. Colman's conduct is spoken of as liberal and candid. He patronized the piece, though sent to him without a name; but, by the numerous omissions, he has deprived it, if we may judge by the inverted commas, of much of its spirit. In short, he seems to have acted like an eastern despot, who preserves the culprit's life, that he may be useful, after proper qualifications, in the seraglio.

La Bonne Mère. Contenant de petites Pièces Dramatiques, &c. 12mo. 3s. 6d. Law.

This is one of the many books lately published for the improvement of young minds, and it justly merits approbation. It

It consists of little dramatic pieces, each of which is preceded by a definition of the leading title of the play, elucidated in a conversation between the *good mother* and her two daughters. This is followed by the moral of the play, which is likewise conveyed in a sensible manner; and afterwards by historical sketches and anecdotes, suitable to the preceding drama. The whole is an agreeable miscellany, and will prove particularly useful to those who are studying the French language. We must however add, that it is incorrectly printed.

M E D I C A L.

Select Cases in the different Species of Insanity. By William Perfect, M. D. 8vo. 6s. in Boards. Murray.

If Dr. Perfect's practice was not of a kind superior to his language, the book before us would be of no use. Happily there is some regularity and consistency in the former; though the latter is often incorrect, and sometimes unintelligible. Our encomiums on the medical part of the work should not, in justice, be very great. The art of book-making is not often more conspicuous than in this publication; and perhaps, that Dr. Perfect practises at West-Malling, in Kent, was the chief object of this collection, as we hinted that it was of his former Address*.

Concise Observations on the Nature of our common Food, so far as it tends to promote or injure Health. 8vo. 1s. Wilkie.

There are in this little pamphlet many judicious remarks, but they are delivered in a style so little discriminated, that their utility is greatly diminished. Rum, with milk, for instance, is said to be unwholesome, though probably without sufficient reason; but our author adds, that 'rich milk alone is often too heavy for weak stomachs, and is more pernicious, by adding an inflammatory spirit to it.' Are rich and inflammatory convertible terms? May they not correct each other by a proper mixture?

Observations on the Nature of our Drinks are added, in the same vague manner; and the whole is abridged, often with little care, from Dr. Cullen's Lectures on the Materia Medica.

D I V I N I T Y.

Fear God, honour the King. A Sermon preached at Wanstead in Essex, in Consequence of his Majesty's late Royal Proclamation. By Samuel Glaspe, D. D. F. R. S. 8vo. 1s. Robinsons.

This is a clear, practical, and useful discourse: in the most perspicuous language, it is designed to warn our author's audience from the crimes forbidden in the king's late proclamation; and, with the soundest arguments, to preserve them in the way of truth and soberness.

* See vol. lvi p. 475.

A Sermon preached at the Visitation of the Rev. Thomas Knowles, D. D. Official of the Archdeaconry of Sudbury, holden at Lavenham, on Thursday, Sept. 28, 1786. By Samuel Darby, M. A. 4to. 1s. T. Payne and Son.

Mr. Darby has adapted the subject of his discourse, with great propriety, to his audience; and by the conduct of his Sermon has rendered it very interesting. The text is taken from Mark ix. 49, 50. 'For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but, if the salt have lost his saltiness, wherewith will you season it? Have salt in yourselves, and have peace one with another.'—As these words were directed to the publishers of the Gospel, our author considers it as a lesson to their successors, and draws from it some very useful rules. The forty-ninth verse is obscure: there is some reason for considering it, with Lud. de Dieu, as antithetical, and alluding to the different methods of salting, or, in other words, of preserving. Yet, if we consider the context, which describes the vengeance of the Lord against sinners, we are not to suppose that every one shall suffer. To confine the word *πας* to impenitent sinners, as some commentators have done, or even to translate it 'every one,' as in our translation, is scarcely admissible; and the whole passage is so doubtful, that we are willing to allow of the emendation of our author; for, though somewhat violent, it is very ingenious, and the more probable, as, in the sense, it coincides with that verse of Leviticus, from which the latter part of the verse in question is evidently drawn.—Our author must speak in his own words.

'May it be permitted, in this uncertainty, to offer, with diffidence, a conjectural variation from the present reading, and to suppose, for a moment at least, that the words now read *πας γαρ πυρι αλισθησεται*, might originally have been *πας γαρ πυριος αλισθησεται*; the word *πυριος*, or, contractedly, *πυρος*, is used by Homer, to signify the wheaten cake presented to the guests at a public entertainment, and continued in use certainly below the times of our Saviour. The meat-offering ordained by Moses was also, as we are informed in Leviticus, a wheaten cake made of fine flour mingled with oil, and baked in an oven, or in a pan on the coals. Let us now place the quotation, thus read, by the side of the original. The words of our Lord will then be, For every wheaten cake (or meat-offering), shall be salted; and every sacrifice shall be salted with salt. The words in Leviticus are, And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt. We have here a unity in the sense, and a sufficient conformity in the expression; and it may be observed in favour of this small variation, that, if admissible, it removes every difficulty by which the text at present is embarrassed; the quotation is rendered full and perfect, and is introduced just where we expected it; the unity
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and integrity of the metaphor is preserved; and the connection between the preceding and subsequent parts of the discourse becomes at once intelligible and easy.'

On the whole we must add that we have seldom read a more elegant and judicious discourse.

Clerical Misconduct reprobated. A Sermon preached at the Arch-deacon's Visitation, at Danbury, in Essex, June 11th, 1787. By the Rev. William Luke Phillips. 4to. 1s. Goldsmith.

'Ye are clean,' says the preacher, '*but not all.*' We are sorry for it; though we think he should not have made his brethren's faults so public. The animadversions appear to us to be general, and to be dictated by an honest indignation against general errors; but, from the attacks made on the Sermon, it is probable that some one has put on the cap; and perhaps our author's zeal and good intentions may be more commendable than his prudence.

C O N T R O V E R S I A L.

Letters to the Jews. Part II. By Joseph Priestley, LL.D. F.R.S. 8vo. 1s. Johnson.

This is a pretty close, and, in many respects, a proper answer to Mr. Levi's observations. But we can extract nothing from it which is new. Dr. Priestley continues to allure the Jews to his communion, by showing them that he has removed the greatest stumbling-blocks from their paths; and his proofs are generally taken from different parts of his own works, to which he liberally refers. There is much candid dispassionate argument on the evidences of Christianity, in this little pamphlet, which we not only recommend to the careful consideration of the Jews, but of the fashionable unbelievers of the present æra.

A Friendly Address to the Jews. By J. Bicheno. 8vo. 1s. 6d. Buckland.

Mr. Bicheno addresses the Jews with equal earnestness, but on a different ground from that which Dr. Priestley assumed. He exhorts them, with great candour, to compare the prophecies with the circumstances of the life and the miracles of Jesus; and assures them that the first are so completely fulfilled by the last, that, in an unprejudiced mind, after a fair enquiry, little doubt can remain. This part of his address is laboured with great care; and the author only fails, in insisting too positively on some disputed prophecies. With respect to morality, the Christian religion, in our author's opinion, is not inferior to the Jewish; nor are the miracles recorded of Christ less credible than the relations of Moses.

The answer to Mr. Levi is short, but pointed. The part of it which is executed with most success is where he combats Mr. Levi's opinion, that the present state of the Jews is only a continuation of the Babylonish captivity. Mr. Bicheno believes the

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the divinity of Christ, yet he urges the Jews to assume the tenets of no sect, but to examine and compare the Scriptures, to draw their system from this source alone.

A Letter to the Jews. 12mo. 6d. Walter.

The clear, candid, and judicious Letter before us deserves great commendation. The benevolent author addresses himself to the Jews, earnestly desiring them to examine and compare the Scriptures. He turns their attention to their ancestors, the favoured people of God, and asks what cause can be assigned for their extraordinary dispersion, and their more extraordinary preservation, with so little change, if they had not been the object of the displeasure of Providence, or intended as the agents of some future revolution? He refers to Dr. Priestley's Letters, but desires them not to rest too confidently on what he has considered as the chief tenets of Christianity. The miraculous conception is, in our author's opinion, too clearly taught to be denied, and too often repeated, at least in effect, to be eluded. This variation, he properly observes, should not make them reject the Gospel.

Should this resource, I say, occur to your minds! Pause a moment! I beseech you, as you regard your eternal interests, and consider what a palpable imposition you would put upon yourselves by so fallacious and unwarrantable a conclusion. Is the foundation of general truth at all shaken or disturbed, because fallible men differ in their opinion even on the most essential points, or because they are blinded by prejudice, or influenced by perverseness? Surely not. Truth remains uncorrupt and steadfast, unchangeably fixed, amidst all the success or miscarriage of human investigation. We may dispute for it; we cannot change it, either in revealed or natural concerns—least of all will the disagreements of Christians, in particular principles and doctrines, excuse you in neglecting to examine the evidences of Christianity; to the general truth and divine origin of which, all Christians most unfeignedly subscribe. And I am persuaded, that if truth is the object of your earnest desire, the attainment will prove easy, sure, and permanent. For what I have remarked on the subjects of divinity and atonement, I refer you to the perspicuous language of that scripture, known to Jews as well as to Christians by the discriminating title of the New Testament; in which these doctrines are obviously elucidated, and so generally inculcated, that, to extract the numberless passages applicable to my present purpose, would be to present you with a great part of the whole.'

We have extracted this passage as a specimen of our author's manner, which is in general, mild, dispassionate, and persuasive.

Letter to the Rev. Dr. Priestley. By the Rev. Alex. Geddes, LL.D. 8vo. 1s. Johnson.

Dr. Geddes' Letter contains a calm rational expostulation on the subject of the early opinions of Christians relating to the
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divinity of our Saviour. The author declines the general argument, and fixes on one which he thinks is conclusive, viz. the decision of the first general council of Nice. Their testimony was, he thinks, decisive, if we only allow that they were men of common sense, to understand their own religion, and common integrity to declare their opinions. The decision of this council could not, he observes, have been careless, because they made several exceptions to the Arian doctrine: it could not have been the dictate of ignorance, because Paul of Sarmosata had been already deposed for denying the divinity of our Saviour. Not only the opinions of this complete representation of the Christian church, but the disputes between the Homousians and the Homoiousians, where the manner only, and not the fact was contested, sufficiently show what were the opinions of the early Christians on this subject. We shall select a part of our author's reasoning.

‘ Indeed, the more I consider this testimony, with its concomitant circumstances, the more forcible I feel the conviction that thence arises. The individuals, who rendered it, were not men of one particular province or nation, speaking the same language, and accustomed to nearly the same modes of thinking, but were brought together from various and far distant regions; between which there was little or no communication or connection, beside the general link of Christianity. To these the Gospel had been first preached at different times, and by different persons; whether apostles or apostolic men, it is of little moment: to them they were in place of apostles, and from them they received their creed. Was the divinity of Jesus a part of that creed, or was it not?

‘ If it was a part of their first creed, and if, from the very beginning, they were taught to believe that the author of the religion which they embraced was a divine personage, then they must, according to your hypothesis, have been, from the very beginning, taught to believe a falsehood; and, instead of embracing Christianity in its genuine purity, embraced it with a capital corruption. The Saviour had commanded his disciples “to teach all nations” his Gospel, and promised to send them “the spirit of truth,” for the purpose of enabling them to teach it uncontaminated. But where was the utility of such a precept, the force of such a promise, the accomplishment of so momentous a commission, if the Gospel, in its progress and propagation over the world, was to carry along with it so mortal a contagion, as you take to be the doctrine of the divinity? If the salutary waters of life were thus to flow infected from their source, why was it at all opened? If the consequence of preaching the Gospel to all nations, was to make all nations, virtually at least, idolators, better, it should seem, it were, that it had not been preached.’

If it was not a part, he asks at what period, and by what fascination, it was introduced? How a doctrine, which would open the door of Christianity more widely, was not then discovered

covered and promulgated? The length to which this argument is drawn, alone prevents us from transcribing it.

As to the argument, we suspect many objections may be brought against it. In the fourth century the testimonies could not be very decisive: neither the members of that council, nor their masters, could have received immediate instruction from the apostles. Besides, some other parts of the transactions of those times prevent us from resting on their decisions very securely. But, though we may detract a little from the force of the argument, Dr. Geddes' Letter deserves much commendation for its calmness, its candour, and the judgment as well as the knowledge displayed in it. We have not read any piece relating to this controversy which adds greater credit to its author.

A Letter to the Rev. Dr. Priestley. By One who is not LL.D. F.R.S. Ac. Imp. Petrop. R. Paris. Holm. Taurin. Aurel. Med. Paris. Harlem. Cantab. Americ. and Philad. Socius; but a Country Parson. 8vo. 6d. Dilly.

This Letter is, in a great measure, a commentary on the title-page of Dr. Priestley's Letters to the dean of Canterbury, &c. The attempts at wit are not very successful; and we suspect that they are in one instance debased by a little mistake. We believe the Cantab. Americ. Soc. means a fellow of the university of Cambridge in America.

Letters to Joseph Priestley, LL.D. F.R.S. By the Rev. M. Madan. Small 8vo. 3s. Doddsley.

This modern David attacks the theological Goliath with a sling and a stone. His weapon of offence is the Bible only, and its contents are hurled by that penetrating spirit which attempted to persuade us that polygamy was not only permitted but enjoined. He is now, however, on better grounds, and fights with greater success: numerous stones are thrown, though some are ineffective, and draw but a slight sound from the tinkling shield.

His remarks relate to the Aleim, the subject of Mr. Parkhurst's observations, and our author too is fond of treading on the holy ground of mystery. The various appearances of angels, or Jehovah, in a bodily form, are, he thinks, types of the future incarnation. He obviates the arguments of Dr. Priestley, who had remarked, in opposition to Mr. Parkhurst, that the Hebrew was not the original language, by quoting the words of Moses, that the commandments were inscribed on the tables of stone by the finger of God. If, therefore, they were not in Hebrew, it remains to be explained in what language they were written.

The chief substance of this little volume is employed in defending the character of Paul against the attacks of Dr. Priestley. Mr. Madan seems to be fond of contrasting the character of Paul, before his conversion, with that of our modern reformer, and supposes that if he should be converted in the same manner, he might own himself, with equal justice, a persecutor of

of Jesus. We shall select a specimen of our author's manner from this part of his work.

' I now enter upon the design I had in saying so much of the apostle Paul, both before and after his conversion. It was this—to set before you by example, which is stronger than precept, the real condition which you yourself are in; in hopes that, if what has been said does not affect your head, as a wise scholar, it may in some measure affect your conscience as a lost sinner. You seem, by your writings, to have a zeal of God; so had Saul, but it was not according to knowledge; no more is yours, the Bible being judge of you as it was of him. He, being ignorant of God's righteousness, went about to establish his own righteousness; so do you. He did not submit to the righteousness of God, or to the righteousness of faith, as it is called, Rom. ix. 30, or the righteousness which is of God, which is through the faith of Christ. Phil. iii. 9. This is exactly your case; your confidence is placed in some personal obedience of your own. He was alive without the law; he saw not that it required a sinless obedience in thought, word, and deed, on pain of death—that therefore he neither had, nor could avoid its curse, by any obedience which he could pay it. This you see nothing of, and therefore you are alive in your own conceit; you want not a better obedience than your own, to constitute you righteous before God.

' He verily thought with himself that he ought to do many things contrary to the name of Jesus.

' You have actually done almost as many things contrary to the name of Jesus, as you have written pages.

' He was a blasphemer, though he knew it not; so are you, as far one of the greatest this land has produced, as you "go beyond what other Socinians have gone."

' He was a persecutor.

' You may perhaps think, that the professions which you make of tolerancy must exempt you from this charge; but if your attempts to promote a repeal of the test-acts had succeeded, and by degrees we had had a Socinian, or, if you chuse to call it, an Unitarian parliament—an Unitarian army and navy—how long should we have kept a Trinitarian Liturgy—a Trinitarian establishment? or how long should we have been suffered, with the apostles and first Christians, to worship, or, to express it in Scripture language, to call on the name of Jesus Christ, both their Lord and ours? The zeal which you shew in your writings to make proselytes to your opinions, gives us but small hope, of your tolerating, what you have undertaken to prove to be blasphemy and idolatry, if once it were "in your power to be intolerant."

This is a little harsh; but it is equalled by other passages in these Letters. Mr. Madan has engaged pretty fully in defence of the apostle, whom Dr. Priestley has treated with undeserved contempt.

Many

Many observations in this volume deserve Dr. Priestley's attention; and we would direct it chiefly to what our author has observed on the New Testament, and particularly on the works of St. Paul. There is a Postscript relating to Dr. Priestley's conduct as a minister, and there are Addenda, for Mr. Madan is unwilling to leave his convert on the subject of Dr. Priestley's observations on the offices of our Saviour. We do not always approve of the spirit with which these strictures are written; but Mr. Madan has shown himself an attentive reader of the Scriptures, and an acute disputant. There is often, however, a want of liberality in the strictures, and sometimes a deficiency of decorum in the manner.

MISCELLANEOUS.

Remarks on the New Edition of Bellendenus; with some Observations on the extraordinary Preface. 8vo. 1s. Stalker.

Many scholars, who were acquainted with one or two of Bellenden's distinct treatises, were ignorant of his collecting those which have been lately published under the general title of 'De Statu.'—The Advertisement was a crust to the critics, and the opprobrium philologorum; so that these Remarks are necessary, in the language of Bays, to 'insinuate the plot to the boxes.' They are designed also to praise the Preface of the late editor; and are written in the language of determined panegyric, conducted perhaps with too much zeal, and too warm predilection.

A Comparative View of the Russian Discoveries with those made by Captains Cook and Clerke; and a Sketch of what remains to be ascertained by future Navigators. By William Coxe, A. M. F. R. S. 4to. 1s. 6d. Cadell.

We received from Mr. Coxe the earliest account, in our language, of the eastern extremity of Asia, and the islands between the two continents of Asia and America. That these descriptions were erroneous, we are not surprised: it is more surprising that, in the circumstances in which the discoveries were made, they should have been so exact. Mr. Coxe examines each coast, and points out the variety in the situations, as they have been ascertained by captain Cook, and by the Russians. The errors are of different magnitudes: our author seems to aim at extenuating them; but he has omitted to observe that, together, they give the appearance of the coast, in the respective maps, so great a diversity, that a stranger to the countries would scarcely suspect that they were intended to represent the same spots.

In our review of captain Cook's voyage we gave it as our opinion, that Deshnef never doubled Tchukotskoi Nofs. Mr. Coxe differs from us; but his arguments, drawn from Deshnef's description of the coast, compared with Cook's, are not of much importance, since they consist of circumstances so general, as not to discriminate any particular part of those northern shores. We shall select the author's account of the voyage, some time since directed by the empress of Russia.

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According to its first object, captain Billings is to proceed by Irkutsk, Yatulsk, and Okotsk to Kovimskoi Ostrog: having traced the course of the Kovyma, and settled, by astronomical observations, the exact position of its mouth, he will endeavour to delineate the coasts extending from that point to Cape North, the utmost period of Cook's navigation on the north-eastern shores of Siberia. For this purpose he will embark in such vessels as are usually employed for coasting voyages in the Frozen Ocean; fix the longitude and latitude of the principal parts by astronomical observations; form exact charts of the bays and inlets which he may have occasion to explore; and cause views to be taken of the bearings, head-lands, and remarkable objects on the coast. If he should be prevented by the ice, or any other obstacle, from getting round by sea to Tchukotskoi-Nofs, he must disembark, and endeavour to proceed by land or over the ice, surveying the coast and district of the Tchutski, and obtaining an accurate knowledge of their manners, population, and country. In both cases, and in all instances, he is enjoined to abstain from the least degree of violence; is directed to use every effort towards conciliating the affection of the natives; to obtain information and assistance by the gentlest treatment, and a proper distribution of presents; and to confirm them in their dependence and favourable opinion of the Russian government, to which they have recently submitted.

While he continues in these parts, he will not neglect an opportunity of exploring the islands and coasts of America, that may be situated in the Frozen Ocean, or to the north of Beering's Straits.

Having attempted to execute these designs, he is to return to Okotsk, where two ships of a proper burden for a voyage of discovery, will be prepared for his further embarkation.

He is then to sail and follow the numerous chain of islands which extend to the continent of America; determining their respective longitudes and latitudes by a series of astronomical observations; taking an exact chart of their positions, and particularly noticing those roads and harbours which appear to be most secure. He is also to extend his researches towards such parts of the American coast, which bad weather and other impediments prevented preceding navigators from surveying. And in case his former attempts to determine the coast of the Tchutski from the mouth of the Kovyma to Cape North, and to gain an accurate information of the country, should be ineffectual; he is again ordered to sail towards Tchukotskoi-Nofs, and endeavour to penetrate by sea from Beering's Straits to the mouth of the Kovyma, and to make those observations, and obtain that intelligence of those regions, which he could not procure on the former occasion.

Captain Billings sailed about the end of the year 1785; he arrived at Irkutsk, in March; and at Okotsk, in July of the following year. Since that time he has not been heard of. His

voyage was to last six years; and we shall take the earliest opportunities of giving, from time to time, such intelligence of his success as we shall receive.

The Analysis of two Chronological Tables, submitted to the Candour of the Public. The One being a Table to associate, scripturally, the different Chronologies of all Ages and Nations: the other, to settle the Paschal Feast, from the Beginning, to the End of known Time. By the Rev. George Burton, M. A. 4to. 2s. 6d. Robinsons.

We have read this Analysis with much attention, and the tables will necessarily be more complete than any preceding ones; for chronologers have only counted times past, while our author extends his computation to the end of Time. He is guided by Daniel, Esdras, Ezekiel, and the Revelations of Saint John. Their decisions coincide, he thinks with the great lunar period of 7980 years. Now as $4004 + 1787 = 5791$; and $5791 - 7980$ leave a period of 2189 years for the continuance of this world, we think there is time enough to examine our author's data, which are somewhat doubtful, and shall of course defer it to the last Number of our two hundredth volume.

A Letter to the Right Rev. Lord Bishop of London, by the Rev. Alex. Geddes, LL. D. 4to. 5s. Faulder.

In this Supplement to the Prospectus, Dr. Geddes states very properly the doubts and difficulties which have arisen in the progress of the translation. As these questions are addressed to the bishop of London, and, as Dr. Geddes looks up to him for the solution of the difficulties, we have little doubt of their being answered properly, and of course an additional value will be conferred on the new translation. This letter has given us great satisfaction: it shews, that the translator's taste is equal to his knowledge; and that the correctness of his style, probably, will be as conspicuous as the fidelity of his translation.

C O R R E S P O N D E N C E.

WE have received Mr. Tickel's pamphlet; but the subject requires much examination, and very mature deliberation. We have considered it with particular attention, and shall soon, we hope, publish our opinions on it.

OUR correspondent 'Hypercriticus,' who professes to know no more of Mr. Cunningham's History than has appeared in the Review, has sent us a list of criticisms on the passages of the original, which we have quoted, in addition to those in our late Number. We believe many of his observations are well-founded; and agree with him in opinion, that the translation is as elegant as the original deserves. As to its fidelity, 'those who run and read,' he thinks, can be only satisfied with it.

WE regret, as much as our 'Friend,' that we have not yet overtaken all our omissions. As to Dr. Denman's pamphlets, the omission must not be added to our faults. We purposed to consider the tracts on Preternatural and Difficult Labours together; but the First Part of the latter work has only yet reached us.

